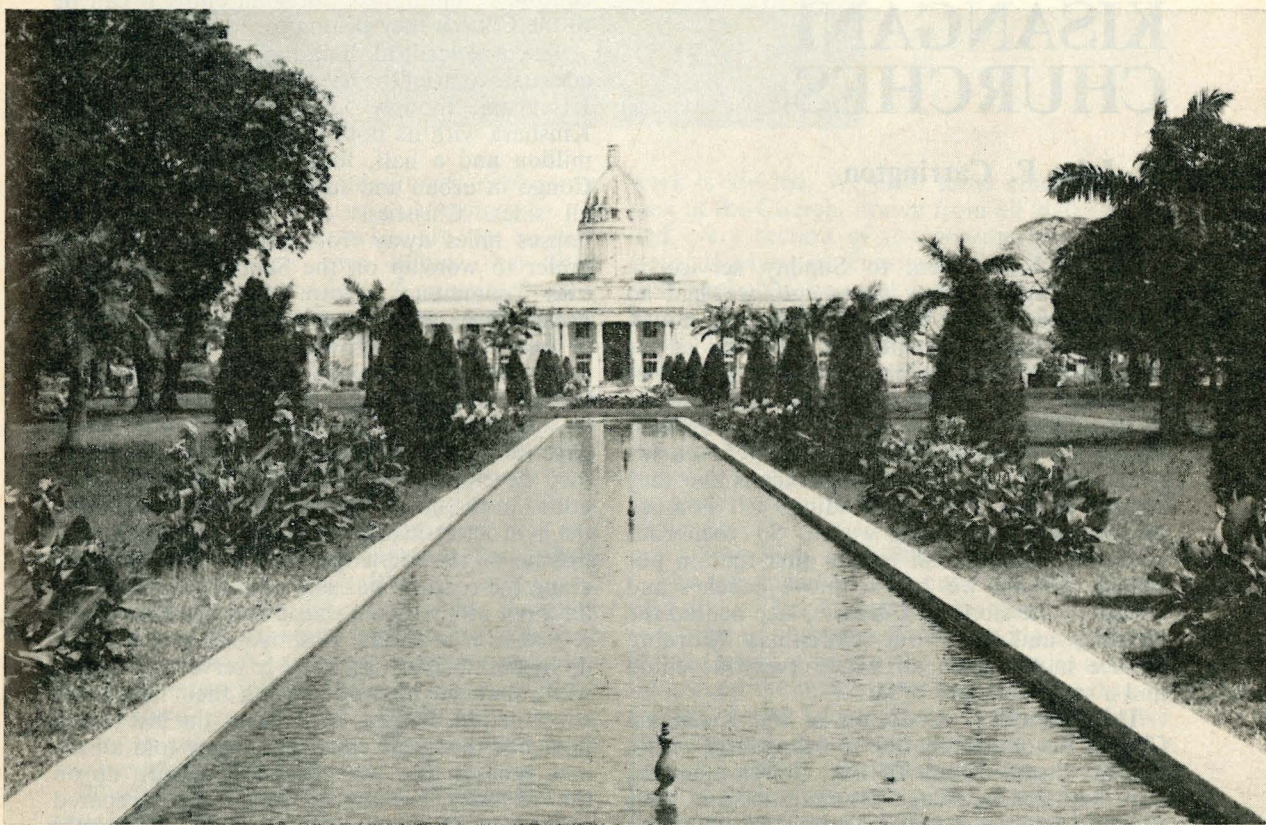


MISSIONARY HERALD

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**The Monthly Magazine of The Baptist
Missionary Society**

JANUARY 1970

6d

THE GROWTH OF THE KISANGANI CHURCHES

by John F. Carrington

WHEN I first went to Sunday service in Kisangani, thirty years ago, we had to meet on the veranda of the missionary's house. Last Christmas, my wife and I arrived at the central church twenty minutes before the service was scheduled to begin and could find nowhere to sit in the large building we put up soon after the second world war. Other people were outside too, telling the pastor and the deacons that they wanted to join in the proceedings just as much as the seated hundreds within. So vociferous were they indeed, that for the first time in our church history, we had to move benches and chairs up the slope to a grassy place behind the building and hold our Christmas Morning Service in the open air where everyone could find a space to stand or sit.

This numerical expansion of the Kisangani Church is not entirely due to evangelism within the city itself. Many of our church-members were baptized in village communities and have since come to the provincial capital for schooling or for making a living. So we reap the results of work faithfully done in the rural school-chapels and on our mission stations throughout the Upper Congo area and even beyond. Just before we left for furlough a few weeks ago indeed, we were invited to a party given by thirty or more women of the Kisangani Church who had hired a room in the city specially for the occasion. It

was an "old girls' party", the ladies being all scholars of our Yakusu Girls' Boarding School of twenty-five to thirty years ago. They giggled as their President explained that the early missionaries who taught them were not pleased about city life in Kisangani and always counselled them not to leave home and go there. "But if they could see what we are able to do for the Church now," they said proudly, "we are sure they would be happy". And we certainly appreciate their presence in the city, not least because of the Christian influence they have in so many families. "We want you to know," they added, "that we are all grandmothers!" What a joy that is to them and what an assurance of continued, multiplied Christian effort it can be to the Church they belong to.

The one central building soon proved inadequate to meet the needs of the expanding city. Kisangani, though only a tenth the size of Kinshasa with its population approaching on a million and a half, follows the capital of the Congo in urban and suburban development on all sides. Christians find they are building houses miles away from the centre and they prefer to worship on the Sabbath within their own "commune" except on special festival occasions or when there is a baptismal service in the Congo just below the central building. In Kabondo and Lubunga, the Church put up concrete-block buildings before Independence was declared. The Belgian colonial authorities gave us a new building in modern style when they developed the residential suburb of Mangobo. In the newly-built area of Tshopo (across the hydroelectric dam which supplies energy and lighting to the whole city) as well as in Simisimi along the road to Yakusu, our church-members have put up their own wattle-and-daub buildings roofed in iron sheets. A similar chapel was put up by the Christians in Belge to serve temporarily while they get on with roofing their new brick construction. During the notices, the last time I preached there, the church secretary told all the men present they were expected to turn up on the Monday evening to heave the prepared rafters on to the new brick walls. Yangembi away across the Congo river, among the Baenya fisher people have recently put up a concrete-block church while their fellow-tribesmen on Kisangani island have a red-brick building which they are lengthening and widening to try to get everyone in comfortably. Yes, William Carey's reminder to our forefathers that we should be "lengthening our cords"



*Enlarging the church
building on
Kisangani island.*

springs constantly to the missionary mind as we visit these Congolese Christian communities.

But the Kisangani churches are not so pre-occupied with their own affairs that they neglect work further afield. A request from a Bakomo chief over a year ago for a teacher to go to his village on the banks of the Tshopo river was met and not very long ago the small Christian group there held its first baptism, attended by representatives of all the other city churches. Requests have been coming in from Christian groups up the Lualaba river who no longer have missionary help from overseas that they should join up with us and share resources. We are helping them with men and money. Just before his tragic death in 1967, David Claxton had organized journeys into the near Bambole villages over on the south bank to give practical help to teachers reorganizing their congregations on their return from the forest where they had fled before the Basimba rebels. Our present pastor-in-charge, Francis Mokili, has been continuing this work.

But what of the real Church of Christ in the city—the “building not made with hands”? Four of its ministers are full-time workers: Francis Mokili, Leonard Etoko and John Iyombe having been trained at Yalembe, Raymond Singa at Kimpese. Other groups have lay-pastors. There is a preaching rota which carries the names of our missionaries in Kisangani as well as a score of Congolese to minister each Sunday to the nine parishes into which the

work is divided. We have some influential laymen in the Church, drawn from all walks of life and every section of the population. There is Louis Wanya, the Provincial Secretary, and as such probably the most influential civil servant in the city; workers in the Banks like George Njoku; school-teachers such as John Baruti; Benjamin Bobe is a medical assistant, director of the tuberculosis hospital; Gerard Balioma a business man, while Jeremy Katenga fishes in the Stanley Falls to make his living and Bernard Bosenge is a carpenter. Henry Boseke holds an important post within the political party while Polydor Yakusu is school-inspector for our Upper River Christian schools. . . .

The lady members make up the most effective part of our Church, banding themselves together in groups to prepare and take food to needy patients in hospital, to provide work-parties to clean up around the buildings or repair the mud-walls thereof, to act out in front of an appreciative congregation the main events in our Lord's life at special Festival services, to attend funeral gatherings where they sing hymns of hope and comfort so different from the despairing wailing of pagan folk. One of these women members has begun a useful piece of evangelistic work entirely on her own among the itinerant Lokele traders who visit Kisangani in their canoes, bringing up from villages a hundred miles down-stream their manioc, bananas and coffee to sell in our markets. Damaris Likutu is on the beach where they moor their canoes each



The "new building in modern style", at Mangobo.

Sunday afternoon to take a service with them in their own Lokele language, giving them a message they can take back to their villages along with the supplies of soap, salt and tinned corned beef.

School-work is part of the Church's responsibility in Congo where we have no welfare state to provide education for all. In Kisangani there is a large primary school for which we are responsible and a secondary school in which we share. Miss Margaret Hughes, our only BMS missionary in Kisangani this year, teaches Science, Maths and English there. We were proud of our results last July when all of our pupils succeeded in obtaining the State leaving-certificate in the top class—a rare achievement in the Republic taken as a whole.

Note that the secondary-school work is co-operative. We are indeed glad to work in Kisangani with other missionary groups. The city's thousands need all the evangelistic endeavour we can gather together. In Kisangani our colleagues of the Unevangelized Fields Mission and of the Salvation Army are busy and we join them often in united services and in evangelistic campaigns.

And what of the new University? This grew out of a determined movement on the part of the Congo Protestant Council for University education which should have a Christian basis and so the Church feels directly concerned in its development in our city. Services for students

were held at first in our central church (in French, the official language of Congo) but now that numbers are increasing (we shall have 600 students this year) we have been holding services in the University buildings and have appointed a chaplain to the community. But the church leaders of Kisangani take part in University functions, our Christian choir ably led by Yakusu-trained Laurie Dorac is there to help with musical items in European and African styles and our Theology students join the preaching rota in local churches or help with christian education in the city's schools.

Benjamin Bobe, the Church secretary in Belge, had a special word for us when I preached my last sermon there in July. "We're sorry to say goodbye to you for a time," he announced, "because you and Mama (Mrs. Carrington) have dried up our tears...." He was thinking of the way we were both able to return after the persecution by the Basimba rebels and also of our presence amongst them during the time when we lost our colleague, David Claxton, who had done so much for them. It is as it should be that organization and administration of this vigorous community lie in the hands of Congolese church members. But they still ask us to help—there are still "tears to be dried" they assure us—and we are glad of this opportunity to ask British Baptists to continue to support their work in Kisangani by prayer, by giving and by service overseas in the Upper Congo.

ALVORADA

by Frank Vaughan (Brazil)

THURSDAY dawned with a cloudy sky and a fine drizzle.

I thought, "Oh well, that's that. No service in Alvorada tonight." However, by lunch-time the sky had cleared and the hot sun had transformed the roads from slime into sticky, but passable, mud.

During the afternoon I visited Adalberto, who works in a concrete sink factory. Could he get an hour off work in order to travel with me that evening. Glancing at the concrete moulds he made a quick calculation and said "Yes". I arranged to pick him up at 5 p.m.

At 5.30 p.m. we were off. For the first twenty kilometers we bowled along the asphalt. Then we turned on to the mud roads for the next thirty kilometers. They were in a better condition than we had expected. We arrived at 6.45 p.m., passing over a bad stretch during the last two kilometers.

The grass and bracken had overgrown the path to Antonio's house so that we missed it first time. When we finally arrived, Antonio welcomed us, grinning broadly over his large brown Bahian face. He ushered us into his rough shack of a house to greet his wife. Thursday marked the 43rd year of the marriage, hence the service of thanksgiving.

Whilst Antonio is large, strong and healthy, his wife is small, wizened and partly blind. She does not like the house or its location, which is hardly surprising. It is one of the worst I have been in. It is built of bamboo slats situated on the side of a steep hill.

Using the failing light, I arranged the equipment. This time I had come well prepared. The car battery provided power for a transistored amplifier, record player, and film strip projector. Adalberto fixed up the loud-speaker on the roof of the house whilst I hooked up a 12-volt lamp. We were all set.

When the darkness settled in we played some records and announced the service over the

loud-speaker. The sound carried for miles and soon the "believers" began to arrive, appearing as if by magic from the bushes.

Soon there was a group of 40 to 50 people standing around the house. There was not room inside so we arranged the two benches outside and nailed a white cloth on the wall.

With the folk sitting, standing and squatting, the film was well received. There was nothing suitably solid to support the projector so I held it in my hands aiming the beam of light just above the heads of the restless lads.

After the film we sang some choruses. How the girls sang! They sang determinedly, wanting to contribute to the service. Not unreasonable this, since they had walked an average of five kilometers from their homes.

At the beginning of the sermon I began to despair because of two bawling babies and several restless children but, surprisingly, they soon settled down and there was calm. Perhaps it was the challenge of Christ's words which brought the calm:

Whom do men say that I am?

But whom do *you* say that I am?

Here was a listening congregation that needed the bread of life.

On the return journey I asked Adalberto what he thought of them all. Adalberto is a rare Brazilian who does not say much.

"They have a thirst for the Word of God", he said. Just that.

"When will you come again?" Antonio had asked as we were leaving. I shrugged, knowing my full timetable for the next three months.

"Next year", I said defensively.

That is the situation here. Young Brazil thirsty for the truth. One Baptist missionary in an area as large as Yorkshire, unable to visit and care for so many clusters of the flock.

"Alvorada" can mean the hoisted flag, or the outpost.

We need reinforcements, brethren, but when are they coming?

I feel that there are some fellows who have had their marching orders but have not yet obeyed.

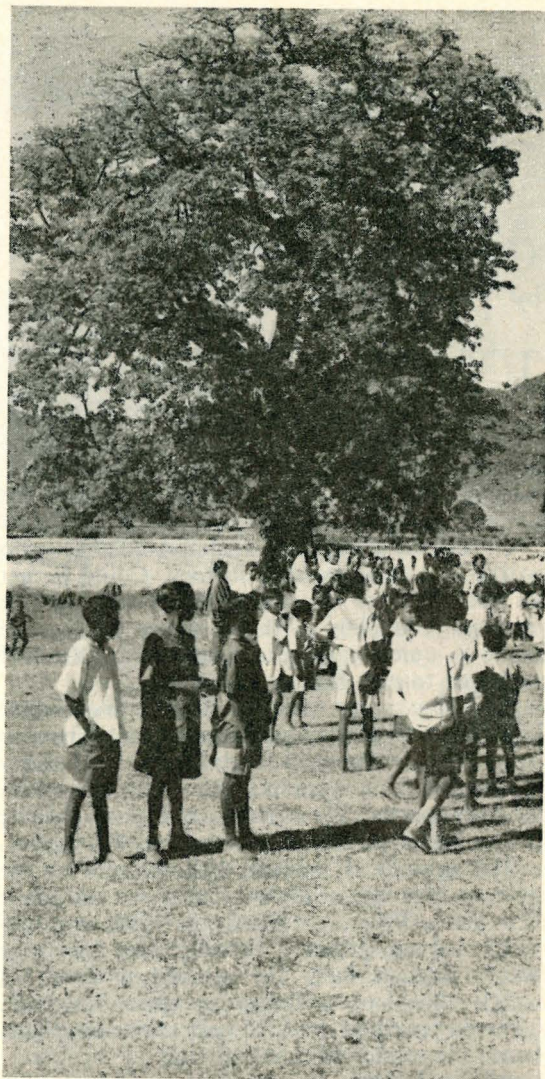
CAN WE PREDICT THE PATTERN OF THE SEVENTIES?

by E. G. T. Madge

THE revolution which has already begun in the world mission of the Church will continue in the 1970's and the B.M.S. will also be greatly changed in the next ten years. The overseas churches will make big strides towards complete independence from foreign money and personnel, the place of Christian institutions in the life of Asia and Africa will radically change and the part played by missionaries will be vastly different from what it is now.

The prevailing mood of the churches of India is that their witness to Christ will lack in effectiveness as long as they are dependent on foreign personnel and money. It is only when their fellow countrymen see that the churches are led and financed by Indians that they will begin to listen to the gospel. Government pressure and the churches' desire for autonomy will speed this process, and the present position whereby the B.M.S. still carries the ultimate responsibility or the deciding voice in many matters of policy will give way to true autonomy. In Congo the same kind of movement is already under way—the government is critically examining the work done by expatriates and requiring them to give way to Congolese wherever possible.

Beyond this watershed of 'independence' the



*What can these young people of India
look forward to in the seventies?*

overseas churches may well wish to invite Christians from many countries including the U.K. to take specific posts, the basic salary at least being found by the inviting churches.

These changes are in essence an expression of the desire of the overseas churches to become full partners in the world church. At present the flow of help is almost entirely in one direction, and our giving to Asia, Africa and S. America, though activated by a desire to glorify Christ, is also tinged with a sense of superiority, that while we have a lot to give, we need nothing which the churches overseas can give us. It is only as we in the U.K. learn to see our weakness that we shall be able to co-operate on equal terms with churches in other lands, both giving and receiving.

Human need will always exist.

In the 1970's the tide of migration will increase. Moving from country to country for work, residence and holiday will become an accepted feature of modern life. The jet aircraft and the spread of English as the universal lingua franca will encourage this. Christians will share in this tidal wave and will thus be given far greater opportunity of sharing in the work of the Church in many lands. Physical and political boundaries will be increasingly easy to surmount though the need for immigrants to overcome religious and cultural barriers in the name of Christ will remain. The missionary call may take the form of deliberately settling down and earning one's living among groups of men and women of other religions and cultures. Aquila and Priscilla, driven from Rome by Imperial decree, setting up business in Ephesus and using their home as a place of witness to Christ may prove to be the pattern for future missionary activity.

Hospitals, schools and agricultural projects and other institutions have been until now an important expression of Christian concern for the undernourished, ignorant and sick of the world and have often been used of God for the winning of men and women to Christ. As long as human need exists, which is another way of saying as long as the world exists, Christian people will confess that the love of Christ leaves them no choice but to minister to such. As already in our country, so increasingly overseas, governments will see it as their duty and prerogative to organize essential social services, and private agencies will have a smaller and smaller place in national planning. In addition the ever

increasing cost of big institutions will price Christian organizations out of the market. Without doubt new needs will arise, calling Christians to pioneer as they have done in education, medicine and agriculture in many parts of the world. The point to be stressed now is that we Christians must be quick to understand new trends and be ready to drop old ways in favour of new ones.

Courage in the face of change.

To strike a more fanciful note, who can tell how electronic communications will develop by 1980. Real confrontation, as distinct from passing occasional messages with individuals living thousands of miles away, might well be possible without leaving one's own sitting room. Universal radio and television, telephone systems covering the whole globe, available through instruments as common as wrist watches will be available as channels of Christian fellowship and the proclamation of the gospel. This will give a spur to, rather than remove the incentive to travel and meet our friends face to face.

What of the future of the B.M.S.? Who will dare prophesy, except to say that the next ten years may bring changes more radical than the whole of the last 170 years. But Carey and Grenfell and a host of other pioneers were men who dared to leap over barriers of geography, culture, language and religion which others regarded as impassable. May we be equally courageous in our thinking and devoted to our Lord.

CANDIDATES FOR THE SEVENTIES

by F. A. Brook

We are thinking now about people, those from whom we hope to receive offers of service during the next ten years. Is it possible to say at all how many candidates will be needed or what qualifications they will have to possess?

Can we foresee what requests will come from churches and church councils overseas?

Can we tell how the attitude of governments may change and what effect this will have?

Can we estimate the number who will be needed to replace those who have to leave the field? Some will be due to retire; some will have to leave because of poor health or for family reasons.

Although there are uncertainties suggested by the above questions one thing is certain, there will be a need for young people, and older people too, who are dedicated to mission to be ready to go from our churches in this country to engage in Christian service in different parts of the world.

There are plans which we believe were inspired by God which have been impossible to carry out in the sixties for lack of candidates. For instance, we have not yet been able to meet the requests of the Baptist Conventions in Mato Grosso and Amazonas for B.M.S. missionaries to go and share in the pioneer work to be done in Brazil. We have made little progress yet towards building up our team in Paraná to the strength of twenty couples which we believe is needed to take advantage of the opportunities

in that State. For this work in Brazil there is still an urgent need for men with theological training and pastoral experience.

There is a similar need on the other fields, and the opportunity to serve in a United Church is likely to come very soon in Ceylon.

The Central Council of Churches in Congo has recently asked for a large number of new missionaries. There is definitely an urgent need for at least 30 as soon as possible. Congo would have welcomed them in the sixties and, since we have failed to meet this challenge so far, it is still before us as a challenge for the seventies. Congolese Christians earnestly request the help of dedicated and well-qualified missionaries for educational and medical work and for the training of pastors and evangelists.

Although changes may come during the seventies, some doors are still wide, wide open and many are still ajar. There are at present no restrictions on missionaries entering Pakistan and replacements can still be sent to Ceylon. (One is needed within months). The United Mission to Nepal would welcome more B.M.S.

B.M.S. VA

Republic of Congo:

There is urgent need for:
15 Teachers for secondary schools, s
3 Men with theological training
4 Doctors
4 Nurses
3 Women Church/Social Workers
These include some for co-operative

Brazil:

To continue the work in Paraná ther
8 more Ministers; Nurses for Health
To advance into Mato Grosso and A

East Pakistan has asked for:

1 Woman Doctor—Gynaecologist; 1
4 Ministers
1 Physiotherapist.

India:

No detailed requests have been rec
are likely to be given entry permits.

Ceylon:

Only replacements for present Minis
Ceylon Government.
1 (with theological training) is neede

Nepal:

Medical and educational personnel a

Towards filling these vacancies there a
and several others definitely preparing



*Staff and students at
St. Andrew's Hall, Selly
Oak, Birmingham, 1969*

missionaries to share in their educational and medical work.

United Medical Colleges like Ludhiana and Vellore continue to need specialists for the all-important task of training doctors and nurses for posts throughout South Asia. Further such united institutions may well replace some of the

smaller denominational ones. Who can estimate the influence a Christian may have through such contacts?

In many spheres the work of missionaries may be more and more that of specialists qualified to train national Christians to continue to bear their witness through churches, schools, colleges and hospitals and in all aspects of their daily life.

It seems likely that the next ten years will see an increase in the number of those seeking a link with our Society through the B.M.S. International Fellowship when they go overseas in a lay capacity. Courses run by Christian Preparation for Work Abroad (C.P.W.A.) will help them to be ready for their special responsibilities as Christians overseas.

To sum up, there is a need (which will continue through the seventies and beyond) for those who have had opportunities for advanced training in this country to dedicate their gifts to God. They must be ready to spend shorter or longer periods overseas as they devote their lives to His Service wherever He may send them.

CANCIES

ome of whom must be graduates

work at Kimpese.

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Work
amazonas more Ministers are needed.

Doctor, short-term, furlough replacement

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re needed.

re now nine doing special missionary training in Selly Oak
for service overseas.

WILL KIMBANGUISM LEAD TO A DEEPER UNDERSTAND- ING OF THE CHRISTIAN FAITH?

by Peter J. Manicom.

THE recent admission to the World Council of Churches of "The Church of Jesus Christ on the earth through the prophet Simon Kimbangu" has highlighted the question as to what our attitude should be towards a movement whose followers combine in varying proportions traditional African thought and Christian beliefs. No doubt our first duty is to try to understand how such a movement has grown and what its present nature is. It is not difficult to trace its history in broad outline, but it is more difficult to assess the present beliefs of its followers, on the one hand the more intellectual Africans living in the capital, and on the other hand the simpler village folk.

History of the Movement.

Simon Kimbangu was born in the Lower Congo village of Nkamba. From April 1921 onwards he was considered to be a prophet and healer. In that year, some Congolese said that Kimbangu had advised them not to take part in the communion service, because the missionaries mixed poison with the wine. A contemporary of Kimbangu called Gracia Divalukidi told me last

year that despite the false accusations made in 1921 about the missionaries, Simon Kimbangu himself received communion on the day when, according to the allegations, the wine was poisoned. In this way Kimbangu, who himself desired to co-operate with the missionaries, showed that he did not share the suspicions which others professed about them.

Certain representatives of the Belgian colonial authorities accused Kimbangu of hostility towards the State, of causing acts of violence, of being in contact with revolutionary groups in Leopoldville, and of insubordination. He was condemned to death without any proof having been given that he had worked against the colonial government. Appeals were made by an official named Dupuis, by the British missionary Phillips and by the American Clark. The sentence was reduced to imprisonment, and Kimbangu died at Elisabethville in 1950 or 1951. Many of his friends were exiled to different parts of the Congo. The Belgians had made a martyr of Kimbangu. Although he himself had not wished it, he became the centre of a partly political, partly religious movement in which traditional African ideas were mingled with Biblical terms, and the desire to shake off European rule provided a powerful driving force. Although outlawed by the Belgians, the movement continued in secret. While it had begun where the B.M.S. was at work, it spread to other territories, and a Swedish former missionary, E. Andersson, wrote an excellent account of it in his book "Popular Messianic Movements in the Lower Congo". Andersson's work shows how much superstition was included in the beliefs of this "prophet movement".

About the year 1950 the colonial government began giving more freedom to Kimbanguists to come out in the open, and in 1953 several different groups combined at Leopoldville in a movement called "kintwadi". This Kikongo word may be translated as "fellowship." In 1959 the Kimbanguist church was officially recognized by the colonial authorities, and Kimbangu's third son, Joseph Diangienda, was recognized as its spokesman by the State.

There were rumours that Kimbangu had risen again from the dead, but in April 1960 his remains were taken to Nkamba.

In an address given on 12 May, 1963, Mr. Toto Edouard compared the Egyptian captivity of Israel to the Colonial period in Congo, and the Exodus to the granting of independence to the Congolese in 1960. He said that Kimbangu

brought Independence to the Congolese, but after the death of the Prophet (whom he called Moses), God raised up among them a new Joshua (Joseph Diangienda) to lead his people into the Promised Land.

A recent report on the sect points out that "In another sermon Kimbangu was pictured as the Noah of the future world and especially of the Congolese people. The listeners were exhorted to heed Kimbangu in order to escape destruction by flood. The only place of safety, they were told, was in His Ark, the Church of Simon Kimbangu: those in his ark will never die but those lost to his Church will be punished."

Some remarks on the Movement.

1. The doctrine of the Holy Spirit

This doctrine has often been misunderstood in popular Kimbanguism, which has attached great importance to ecstasy and trembling as signs of the activity of the Spirit, whereas Galatians 5:22,23 shows us a quite different "fruit of the Spirit". Some Kimbanguists have claimed that the Holy Spirit was not given until Simon Kimbangu appeared.

In the official organ of the Church of Jesus Christ on the earth through the prophet Simon Kimbangu, Mr. Henri Diyalanda once said: "Papa Simon Kimbangu is neither God nor Jesus Christ, a belief some people impute to us. But he is a prophet par excellence by virtue of the fact that the first-fruits of his gift continue to spread everywhere, and his work remains inextinguishable, just as certain believe." It is noteworthy that this quotation indicates a deep veneration for Kimbangu because of what he is doing, even though he is dead, and that it does not deny that Kimbangu may be identified with the Holy Spirit.

2. The doctrine of salvation

Undoubtedly many Kimbanguists believe in Jesus Christ as being in some sense the Saviour, but they hold that Simon Kimbangu brought salvation to the Congolese by liberating them from Belgian rule. Parallels between the lives of Christ and of Kimbangu are part of Kimbanguist ritual. The Congo has its Bethlehem and its New Jerusalem, the Belgian King was Herod and the missionaries Judas, while the sufferings and death of Kimbangu are compared with those of Christ. A European sympathizer, Jules Chomé, wrote a book entitled "La passion de Simon Kimbangu" ("The passion of Simon Kimbangu.")

The vital question today is whether Kimbanguism is going to move away from the idea that Kimbangu is the saviour of the coloured people and content itself with giving to him an honoured place as a sort of patriarch of the clan and a religious teacher who sought to point others to Christ, the Son of God Who is alone the Way, the Truth and the Life.

I have known several Congolese church leaders who were deeply concerned about Kimbanguism, believing that within this movement there is to be found much spiritual error, superstition, and hostility towards the Christian Church. Nevertheless one has to recognize in this movement a genuine religious zeal and a capacity for self-propagation, without the help of missionaries, which has certainly brought a remarkable increase in numbers, even though one may doubt the accuracy of the figure of 3 million members which was quoted in the Baptist Times last August. It may be that the application to join the World Council of Churches was influenced by a desire to obtain foreign aid: a representative of the movement in Switzerland has been trying to interest churches there in assisting the Kimbanguist church. It is to be hoped that if as a result of such efforts to obtain international recognition and aid, some Europeans and Americans go to Congo to work with the Kimbanguist church, they will make the effort to become acquainted with Protestant churches there too, and will avoid over-hasty acts and judgements. It is also to be hoped that an increase in friendship between Protestants and Kimbanguists may lead to both groups coming into a deeper understanding of what it is to follow Christ.

THE FOUR-THIRTY CLUB

"Sir, what time is the four-thirty club meeting?"

The questioner was a scholar of the Sunday School at the Green Park Free Church, New Delhi. So the Sunday afternoon Bible Club got its popular name. The Rev. and Mrs. Grose help with Bible quizzes, games, squash and film strips, and feel the Sunday rendezvous to be a popular time for youngsters.



NORTHWOOD MISSIONARY MART

£300 an hour!

Not a wage settlement nor a wage demand! No, this was the sort of money missionaries abroad could easily use these days. Pushing ahead in medical, educational, agricultural and church work demands greater support from the churches at home.

For four hours one Saturday afternoon, this huge rate was maintained. Christians, following the lead from a group in Wallington, Surrey, set up a Trust—the Northwood Missionary Mart. Their aim was to give some realistic assistance to the pressing work in the mission field overseas. The idea was to hold an auction sale, and a professional auctioneer very kindly agreed to give his services in a voluntary capacity.

Every single item auctioned had been donated. Some people were glad enough to get rid of some of their unwanted possessions for a worthy cause. One man nearly threw away into the dustbin an old edition of the works of Shakespeare. They fetched over £5 under the auctioneer's hammer.

Some gave things they had really treasured. A beautiful French carriage clock made £40. One good spirit, only minutes before the proceedings began, provided Lot X—a 1959 Wolseley saloon, and that went for £60. In all, over 300 lots realized £1,170 14s. 0d.

An efficient yet unobtrusive army of young people backed up the hard-working committee and the ladies provided endless cups of tea. There was even a mini address by a young clergyman explaining to the large numbers there why it was that missionaries left their homes and security to follow their vocation. None was more surprised than the young man in question when this was greeted with applause.

The motto in Wallington Missionary Mart is "Millions for Missions"—can this not be repeated in Northwood and other areas as a guideline and an aim for the future?

The B.M.S. is grateful for a contribution of £17 10s. 0d. from the Northwood Missionary Mart.



Miss Mary Powell

TWO NEW MEMBERS OF THE B.M.S. STAFF



Miss Jennifer Hole

Miss Mary Powell has been appointed B.M.S. Representative in Wales alongside the Rev. E. J. Williams.

After her course at Southlands Training College, Miss

Powell taught for a short while at Nantyllyon Primary School. She then served for nearly twenty years as Secretary for Women's Work in Wales with the British and Foreign Bible Society.

Miss Powell is a member of Calfaria Baptist Church, Cwmfelin, Maesteg, where she serves as a Sunday School teacher and organist. This year she is president for West Glamorgan of the "Home Mission" of the Welsh Baptist Churches and incoming president for the Maesteg Auxiliary of the Zenana.

The link that has existed from the earliest days of the B.M.S. between the Broadmead Church, Bristol and the Society is renewed by the appointment of Miss Jennifer Hole as Junior Activities Organizer.

Miss Hole brings to her new work experience in teaching both in this country and India, for after her training at Coventry College of Education and seven years teaching in Coventry and Bristol, she served for three years on the staff of the Stewart School, Bhubaneswar, Orissa, India.

Since her return to this country Miss Hole has again taught for twelve months in Coventry.

At the Broadmead Church Miss Hole was at various times secretary of the Y.P.F., Sunday School teacher and Elder. She was also active on both the church and the Bristol Auxiliary Missionary Councils.

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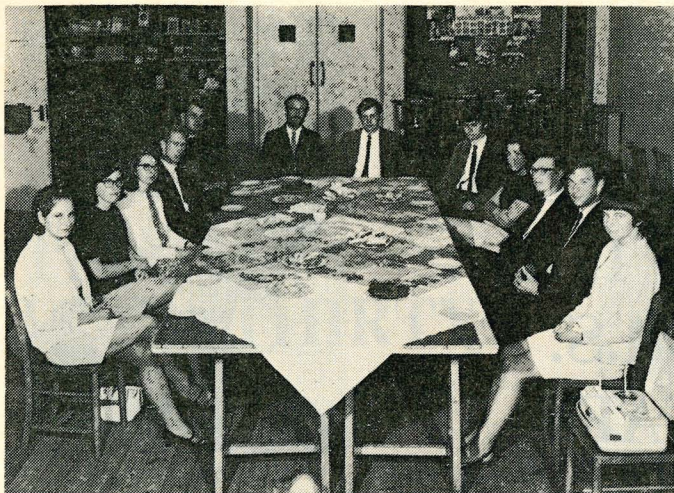
General Committee
Nominations for the B.M.S.
General Committee, 1970-71
must be received by
15 January 1970

They should be addressed to:
The General Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA.

COVER PICTURE:

The Town Hall, Colombo, Ceylon

Photo: A. S. Clement



100 NOT OUT

Prayer knows no frontiers of time or space, reaches out beyond all man-made barriers, and adds a dimension to our living which cannot be achieved in any other way.

So it is that prayer letters, prayer guides and prayer tape recordings all have their place in the pattern of our Society's work, and as we look forward into the seventies, I want to mention now just one of these aids to prayer—the B.M.S. Prayer Tape recordings.

This means of bringing the voices of the missionaries right into the heart of our missionary prayer meetings has been in extensive use now for almost a decade, and this month we have issued our 100th tape recording in this series.

Nowadays each issue, once the master recording is com-

pleted, is reproduced in our B.M.S. sound recording studio at Gloucester Place in quantities of about 450, many of which are used in turn by a number of churches, others by a single church with a number of prayer groups, so that every month between 500 and 550 prayer groups use this service.

The recordings on an average have a duration of ten minutes. Some prayer groups have conventional prayer meetings, others favour the house-group system, while some meet

for refreshments, fellowship, Bible study and prayer.

The B.B.C. has been taking some interest in our recordings during the last few years, and it is expected that the short-wave Overseas Christian News programme will feature this month's B.M.S. Prayer Tape which will thus circle the globe.

Our Sound Recording Studio work includes a variety of other tasks, such as sound-tracks for transparency twin-packs, technical tape guides for leaders, feature and story tapes, documentary tapes and missionary addresses.

The recordings available on loan to the churches, and also other A.V.A. material, are mentioned in the 2/- A.V.A. brochure.

Please write for the brochure if you do not already have one, and for a Prayer Tape application form, so that you, too, may join in this ministry of prayer with friends around the world for the work of God in the countries where B.M.S. missionaries face the challenges and opportunities of the seventies.



MISSIONARY RECORD

Arrivals

- 5 November. Mr. and Mrs. S. Bull and family, from Ingham Institute, Ghaziabad, India.
- 11 November. Miss A. J. Bound, from Udayagiri, and Miss D. Mount from Berhampur, India.
- 12 November. Miss V. G. Bishop, from Patna, India.

Departures

- 22 October. Miss S. M. Le Quesne for Dacca and Miss O. M. Bridgman for Chandraghona, East Pakistan.
- 6 November. Rev. A. Ferreira, for Portugal, en route for Brazil.
- 12 November. Miss C. Preston, for short term service at Chandraghona, East Pakistan.

Deaths

- 30 October. Miss Ethel Butler Davies, aged 78 years, in Worthing (India Mission 1919-1949).
- 3 November. Rev. Rajendra Lal Biswas, in Chittagong, East Pakistan (Home Missionary 1921-1932).

Birth

- 2 October. To Rev. F. W. J. and Mrs. Clark, in Brazil, a daughter, Raquel Mandy.

ACKNOWLEDGMENTS

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 29 October, 1969)

General: Anon., £5; Anon., £3; Anon., £10; Anon., £17 8s.; Anon., £1; Anon. 13s.; Anon., £15; Anon., Lindfield, £5; Anon. of East Hill, S.W.18., £15; Anon.—To the Glory of God, £1; Anon., £1; Anon., £10; Anon., £1; Anon., £1; Anon., £20; Anon.—W. B., £1; Anon., £25; Anon., £1; Anon., £5; Anon., £50.

Medical Appeal: Anon., £2; Anon., 10s. 6d.; Anon., £10; Anon., 10s.; Anon., 2s. 6d.; Anon., £2; Anon., £5 5s.; Anon., £10; Anon., £25; Anon., £2; £2.

Gift Week: Anon., £10; Anon., £4 19s. 11d.; Anon., £2; Anon., £2.

Legacies

		£	s.	d.
October				
2	Mrs. Ella Coulson (Medical)	50	0	0
14	Mrs. G. E. Brockway, Oxford	20	4	8
15	Miss G. R. Mailer, Llanishen, Cardiff	100	0	0
16	Mr. Havelock Lonsdale	29	0	0
16	Miss B. M. Newbould, Shipley, Yorks.	50	0	0
22	Mrs. J. Conway, Leicester	199	2	5
23	Mr. C. H. Mottman, Leicester	2,173	15	10
29	Miss D. T. Thomas, Bournemouth	539	3	6
29	Mrs. L. G. Fuller	100	0	0

Background to Prayer

The 1970 Prayer Guide will give additional information and it is suggested that you make use of this Guide. The map will help you to locate the area and the people that form the subject of our prayers.

The original idea of a University to follow on the educational work of Protestant Missions was conceived in 1942. At that time it was impossible to develop the work and it was 21 years later (1963) that the University opened.

The article by Dr. J. F. Carrington on page one of this issue will enable you to pray more explicitly for the churches of Kisangani.

We remember, too, the Bible School at Yakusu, now in its first full year with about a dozen students, together with their families.

Contributions, donations, or inquiries should be addressed to:

The General Home Secretary, B.M.S., 93-97 Gloucester Place, London, W1H 4AA

A Prayer Guide for 1970

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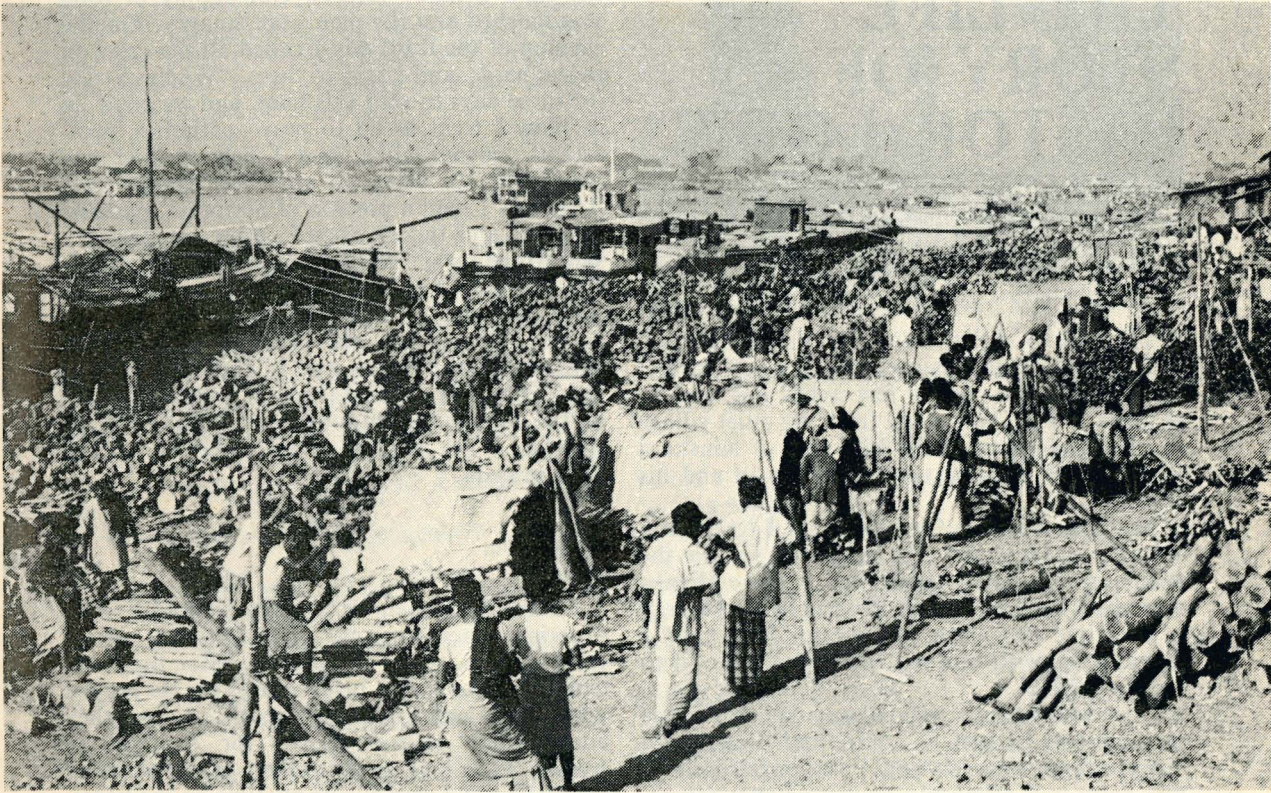
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MISSIONARY HERALD



**The Monthly Magazine of The Baptist
Missionary Society**

FEBRUARY 1970

6d

THE LIFE STORY OF PASTOR LOUIS MOKANZA

told to Margaret Allen

I THANK God that I had a Christian upbringing. My father was a pagan, but my mother died when I was only a few weeks old, and so at an early age I was taken from my quiet village in the Upoto area to the busy city of Kinshasa where I was brought up by my cousin and his wife.

My cousin was a Christian and I loved him very much. He it was who taught me to love the things of God. He taught me to give thanks whenever I ate or drank. He taught me to pray at bed-time and when I woke up. As a child I loved to go with him to church and I loved to read my Bible.

One day when I was about fifteen, I was reading the Gospel of John and I came to chapter three, verse sixteen. I was puzzled about this verse and asked my cousin what it meant. He explained to me how God's Son had died to save us from sin and hell, and from that day I really trusted Jesus. I began to attend classes for baptism, and I was baptized in 1935 at the church where I am now a pastor.

When I finished my schooling I taught for one year, but in 1939 when the war broke out in Europe, a navigation school was opened in

Kinshasa and I made application to enter this. I was accepted, and learned to navigate the wood-burning craft which pushed barges up and down the Congo River. After a time I was appointed captain of one of these boats, and I remained a captain for seventeen years.

During all this time I continued to love the Lord and tried to serve Him. At mealtimes I always kept my Bible on the table in front of me to remind me who was my Captain, and often the men of the boat would notice this, and so we had many discussions around the Word of God.

One day we were travelling to a place called Iketi. On the way our boat stuck fast on a sand bank. We tried for three days to lift the boat off the sand without success. Our supply of food was finished and the men were hungry. On the evening of the third day I called all the crew on to the barge, and I said to them, "We have tried for three days to shift this boat, and we can't do it. Now I want us all to pray—catholics, protestants, pagans alike, and I believe God will help us to do what we ourselves cannot do." After this I read a portion of Scripture, we sang a hymn, and then I prayed. After my prayer I said to the men, "We'll do no more work today. Go and get some sleep and we'll see what the Lord will do." That night there was a great storm. The rain fell, and the river began to rise. The boat began to stir and to rock and then at last to float. I had slept through all this, but one of the men came to rouse me. "Captain!" he shouted. "The boat is afloat! God has heard your prayers."

Saved from drowning

Many of the men were greatly stirred by this experience, and when we arrived at Iketi two of them came with me to see the pastor there because they wanted to believe in Jesus. He prayed with them, and gave them cards so that they could later attend classes for baptism in Kinshasa. I had many other experiences of God's love and care during my time on the boats, and again and again I was conscious of His presence with me calling me to serve Him.

One day we sailed to Port Francqui and as we were coming into port the sounding line fell into the water. We depend on these lines because of the irregular depth of the water, and the treacherous sand-banks, so it was important to retrieve it. None of the men who were with me were good

swimmers, so I offered to dive in myself. I did this and found the line, but somehow I was sucked right under the boat. To make matters worse the sounding line entwined itself around my arms and legs, and truly I believed my last hour had come."

"Lord," I prayed, "please save me if you will but I just put myself into your hands." Somehow, at that moment, the line fell off my hands and legs, and something seemed to push my legs forward and upwards so that I shot to the surface. The crew were in a terrible state because they believed that I had drowned, but I told them that it was the Lord who had rescued me.

That night I had a dream. I heard a voice saying, "The work you are doing is not your work. Your work is to tell people the things of God". I thought often of these words, but it was not until two years later, when my wife died, that I left the work on the river and entered the Bible School at Kibentele.

A strange meeting

Kibentele is in the Lower Congo, and although I had lived most of my life in Kinshasa, I am from an Upper River tribe, and I knew very little of the Kikongo language which is spoken in the Lower Congo, and so I had to work hard to learn this language. One day I went to preach in a village called Lomwenu, some distance from Kibentele, and on the way back I was overtaken by a stranger. He had nothing in his hands and wore just a pair of shorts and a short-sleeved shirt.

"Where are you going, teacher?" he asked me.

"I've come from Lomwenu," I replied, "I've been teaching the things of God there."

"Do you know Jesus?" asked the stranger.

"Yes," I replied, "I know Jesus, and I am one of his Christians."

"But have you seen Him with your eyes?" he persisted.

"No," I said, "I have seen Him only in pictures, but I know Him and love Him."

After a while we came to a stream. "I'll stop here," said the stranger. As we were saying goodbye, he asked me, "Do you know Kikongo well?"

"Not very well, I'm afraid," I replied, "but I'm trying to learn." So I crossed the stream and went on my way. To my great astonishment, I had not gone very far before I saw the man



Pastor Louis Mokanza and family

whom I had left on the other side of the water, coming **towards** me!

"Sir," I cried, "how did you get here when I left you on the other side of the stream?" He smiled and said, "Son, you go on your way, but don't forget Jesus, will you? You must trust Him completely, you understand?"

"Yes, I understand," I replied, and so I parted from him again.

I have often thought and wondered about this encounter. Was it a vision, or did I actually talk with the Lord or one of His messengers? Certainly I had more freedom in preaching the Gospel in Kikongo after this experience. After preaching at another village one day, the chief there said, "This is the first time we have received an Upper River man to this village. It has never been our custom to do this before. I am not a Christian, and I have three wives, but today I want to put away two of them and follow the ways of God."

After leaving Bible School I was sent to work at the village of Luzizila. I was still without a wife at that time, but the Lord chose for me a young girl, the niece of my mother-in-law, to come to be my help-meet. I was amazed that this girl, who was the same age as my own daughter, should want to be the wife of a middle-aged man, but she told me that she wanted to help me in the work of God. She has been a wonderful helper to me. We have four children, and if God wills, we will have a fifth before very long.

I had been at Luzizila for only a few months when they sent me to be the pastor of the big city church of Itaga where I have been ever since.

Of my work there it is for others to speak, but the Lord has wonderfully blessed us. Many are coming seeking baptism, and others who had left the Church are returning. This is not because of my words. I simply tell others the words God gives me.

We have nearly 3,000 members now, and 175 inquirers. I have many helpers at Itaga. We have 51 deacons, some of whom have come to us from the church of Angola. We also have four committees to do the work of the church. One committee is responsible for seeking the lost, they do house-to-house visitation, and also try to seek out those who are out of the church. Another committee helps those in trouble; a third welcomes strangers and helps them to settle into the life of the church, and the fourth committee is responsible for keeping the church and its grounds clean and tidy.

We hope soon to enlarge our church, as at present many people have to stand outside. We have collected a part of the money for this, and have already bought some bricks and cement, but we are awaiting a qualified contractor to undertake this work for us.

I love to work for God. He saved my life and sent His Son to die for me, and so I am giving myself to work for Him.

A NEW MISSION FIELD FOR THE MIZO BAPTISTS

by H. W. Carter

CHANGES are taking place in India. Entry of new missionaries is now severely restricted, and missionaries working in some parts of Assam on India's North-East border have, for security reasons, been requested by the Government to leave. Among them are Miss Edith Maltby and Miss Joan Smith, our last missionaries in the South Mizo Hills; they left in 1968, but were permitted to work elsewhere in India and they are now happily serving in Orissa.

Naturally the Mizo Baptists were very sad to see them go, but they courageously accepted the situation. For several years they have, as senior missionaries have retired, been taking over responsibility for one branch after another of the total work; so they were not daunted by the need to shoulder the final added responsibility due to the departure of Sisters Maltby and Smith. The affairs of the church and particularly its missionary outreach have always been completely in their charge; and now the whole work—educational, medical, and literary, as well as evangelistic—is theirs to continue without the help of B.M.S. missionaries. They are confident in the knowledge that they will still have the help of the Holy Spirit.

For more than 25 years, through their own Mizo missionaries, they have been successfully proclaiming the Gospel among the Chakmas and Tripuras, immigrants who have settled in the southwest of their country. The work has been difficult—it has not been easy to make a breakthrough with the Buddhist Chakmas; and dangerous—only three years ago one of the Mizo pastors of that area and his ten-year-old daughter were brutally murdered by Chakma robbers. But persistence and devotion have been rewarded with the gaining of several thousands of converts, mostly Tripuras. The instruction of so many illiterate new Christians and the educa-



Tripuras, Chakmas, Tlanglaus and Mizos join together in worship in a Tripura village. This is an area which is the "mission field" of the South Mizo Baptist Church

(Photo: H. S. Luaia)

tion of their children in Christian schools is no light strain on the resources of the Mizo Church.

And now, at a time when political unrest and near-famine conditions have given rise to further difficulties, God's call has come once more to the Mizo Baptists to "enlarge the place of their tent, to lengthen their cords and strengthen their stakes".

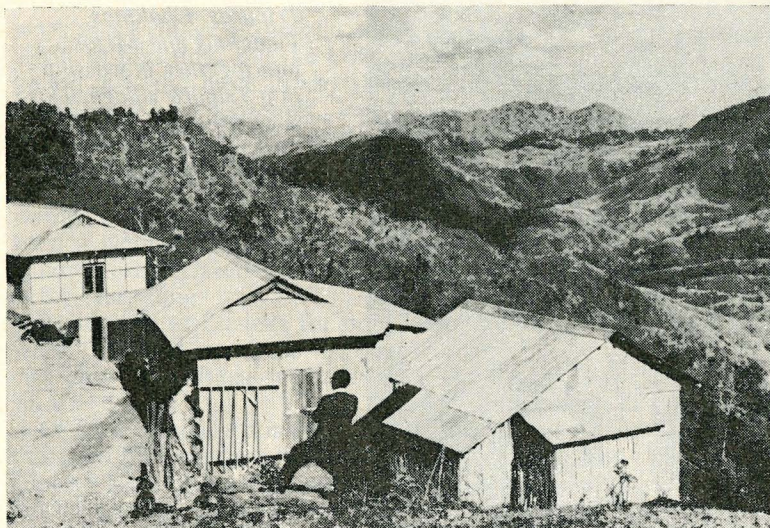
The Australian B.M.S. also has missionaries in Assam, and because of the new Government regulations some of them have had to abandon a recently developed but very promising work among the Rabha tribe. These people live in the Goalpara district of North Assam, and to ensure the survival of the infant Rabha Church the A.B.M.S. invited the Mizo Baptists to take charge of the work. The Mizo Baptist Assembly, always ready to give of their best for the sake of Him who gave His only begotten Son, looked for a volunteer among those of their ministers with a Serampore degree. There was an immediate response from the Rev. Rokhama and his wife Lalrochâmi; and in May, 1968, they set out on their 300-mile journey northwards. When they arrived in June they settled in Debitola, where one of the two main congregations of Rabha Christians is found. The young missionary

couple were warmly welcomed and soon established themselves in the hearts of the people. They both showed remarkable aptitude in learning the Rabha language, as well as Bengali. In December of the same year a little son was born to them and, as all missionaries find, this endeared them still more to the people they had gone to serve.

The Rabha people, according to the Rev. C. L. Hminga, who is the Secretary of the Zoram Baptist Mission (Zoram, a shortened form of Mizo Ram, is the Mizo's name for their own country), are an attractive people with clean houses and well-kept villages. Their main occupation is agriculture. Their religion is a mixture of Hinduism and Animism, which they strictly observe.

The first person to preach to the Rabhas was a Garo who went to them in 1934. His preaching was listened to, and a few were baptized. However, before long he died and the new Christians were left without a leader or adequate instruction. For eight years, in spite of persecution, they remained true to their faith; but at last all but two wavered and reverted to Hinduism. The faithful two were forced to leave their village. One of them with his wife and infant son

A view of the hills of the South Mizo District of India, from the road between Serkawn and Lungleh



(Photo: N. B. McVicar)

wandered for some years from place to place, and at length found employment as a cook with Australian missionaries working among the Boro tribe.

He lost no time in pleading for missionaries to be sent to his own country and eventually this was done. In 1956 the Rev. R. Glasby and Mrs. Glasby chose Debitola as their base. The non-Christians still showed animosity against the Christians but Mrs. Glasby, who was a pharmacist, started a dispensary and began to treat the sick. This soon lessened the opposition, and the A.B.M.S. wisely extended the medical work by providing a missionary colleague, Sister B. McDonald. Gradually the evangelistic approach, backed by the healing ministry resulted in an increasing response to the message of the Gospel. At Debitola there is now a Baptist Church with 100 members.

One of the Debitola Christians went preaching in a town called Sapkata, 50 miles from Debitola, and met with a brusque reception. He was told, in effect, to get out and stay out! But he was determined not to go until he had gained at least one disciple for the Lord. Night after night he sat outside the chief's house, preaching. At last one man did accept Christ as Saviour. He, like Andrew, went and found another; then the second man brought the members of his family one by one. In December, 1960, nine people were baptized, and now the church membership equals that of Debitola.

There was a young girl attracted by the Gospel message. Her family forbade her to mix with the Christians and kept her under restraint. She said, "You may do this to me, but you can't change what is in my heart." In spite of threats that she would be disowned if she persisted in her determination to become a Christian, she was baptized; whereupon her family beat her and thrust her out of the house. She found refuge in another home, and eventually married a fine Christian man. Both of them are a great help to the Church.

Very recently has come the happy news that Rokhama and Lalrochami will shortly be joined by Pu Kapkima, who is trained in dispensing and hospital management, and Pi Darropuii, a nursing sister, neither of whom can really be spared from the Serkawn Hospital in their homeland. But they have both heard the call to maintain the medical side of the work among the Rabhas.

Much in the Rabha story is reminiscent of the early days of Lorrain and Savidge in the Mizo (then known as the Lushai) Hills. Let us remember in our prayers these four young Mizo missionaries as they seek by preaching and healing the sick to carry out their Lord's command in this first mission field of the Mizo Baptists outside their own country. May God grant that their ministry among the Rabhas may yield a like harvest to that which has brought glory to His name in "Zoram".

A new agreement between Mission and Government

THE Government of Nepal has now signed the agreement with the United Mission to Nepal which allows the Mission to continue its work for another five years.

At one point it seemed that the agricultural work would have to stop but permission has now been given for it to continue provided that it is regarded as co-operative assistance in the Government Programme. The missionaries will therefore work under the supervision of the officers in charge of the areas concerned.

A new opportunity is offered by the decision that missionaries may also work in local Nepali institutions. It is already known that the Director of Health Services is anxious to receive U.M.N. personnel for work in the far western regions of Nepal.

The Shanta Bhawan Hospital at Kathmandu is now planning for the future and recently a newly constituted Managing Board registered four decisions; to (1) continue with the general purposes of the hospital as they

have been; (2) strive to supply staff and materials so as to continue and improve the speciality services and supporting functions of the hospital; (3) continue and enlarge its programme of training nationals in many categories; (4) take up afresh the plans of long-standing to erect a new hospital building.

Note: We shall be remembering the work in Nepal through our Prayer Guide during the first week in March. You will find a map in the Guide showing the main areas of work.

It pays to grow the quick variety

Report from Driptipur, India

AS usual many of you will be wondering how the rains went this year. All went very well until the beginning of September and then the September rains were more or less non-existent. So what promised to be a bumper crop was, for many, much less.

There is one big lesson which the farm is trying to teach. If folk in a dry area like ours would grow the new quicker maturing varieties which can ripen while the rainy season is in full swing, they are more likely to get a good crop. The rice crop of our farm has been gathered in about four weeks

now but in the fields in this area there is still rice standing and many of these fields have been dry for far too long.

There was opportunity to make this point in a village sixteen miles away from here which had suffered severely from drought last year and consequently had no seed to sow this year. Alan agreed to help them provided they grew one of the new varieties and not the old country variety, and that they let him advise them. Good seed was obtained and distributed. The main help given was that sufficient fertilizer was provided. Normally with the old varieties they would use none at all. They agreed to pay back the seed at harvest time but for this year only fertilizer was given to them. In most cases good results were obtained and just recently on one of his weekly visits to the village Alan was able to collect back some of the seed as payment. One encouraging aspect of the whole experiment has been the attitude of those we have been able to help. Instead of wanting to see how much they could get out of us (which is the attitude one so often encounters) they were really concerned that others should also be given the chance to benefit in the same way. They wanted to give some of their new grain for this but Alan was able to assure them he will be able to get more and that they should keep what they have for themselves.

CHALLIANA

by Frank J. Raper

A LINK with the pre-Christian days of the Lushai Hills has been broken; the South Mizo Church has lost a faithful leader and all the "Lushai" missionaries have lost a friend and colleague, for Challiana has died. The news was received by telegram of his death on the 30th September.

Challiana saw the coming of F. W. Savidge and J. H. Lorrain to the Lushai Hills in 1903, and he saw the departure, in 1968, of Miss E. M. Maltby and Miss J. T. Smith, the last two B.M.S. missionaries to leave the area.

He was the Lushai born son of Col. Murray, the first political officer appointed to the South Lushai Hills district at the time of the 1889-90 expedition to bring the wild mountain district and their inhabitants under administration.

When Lorrain and Savidge went into the Hills, Challiana must have been a lad of about ten years, and was one of seven such lads taken by Mr. Savidge under his care to teach and train. He was one of the first Lushai boys to attend school and from those early days his life was given to the service of Christ and His Kingdom. He made his contribution to building up of the Church in many and various ways.

By birth and, therefore, by constitution and temperament he was different from the ordinary Lushai, though he adapted himself happily among them when he no longer enjoyed the special privileges of his early days. These had included a visit to England about 1911 where he assimilated new ideas and experiences which were to help him throughout his life.

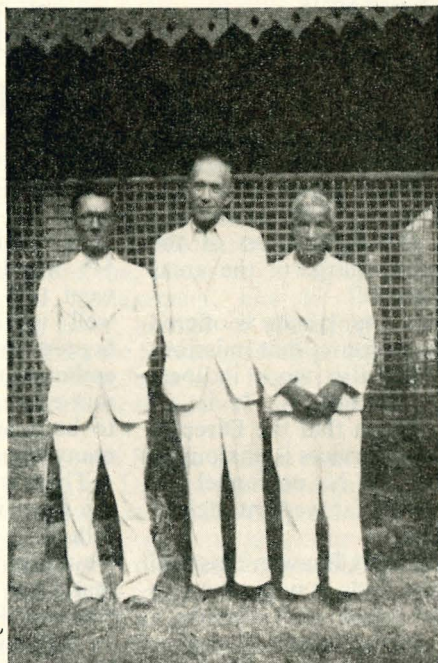
After Mr. Anderson visited the Lushai Hills in

1913, he wrote, "Challiana is Mr. Savidge's right hand. He can be left to look after any part of the many operations that are going on every day—from dispensing of medicine and drawing of a tooth, to the taking of a service or playing the harmonium."

In due course Challiana settled down to family life, marrying a Lushai woman and raising a family of several children. Although one or two of his children died while young the others have grown up to give Christian citizenship in some form of service either educational or administrative among their own people.

He set a new standard in home life, simple in style with a neatness and cleanliness that was not ordinarily found in Lushai homes. He shared in the work of the house, and enjoyed cooking and gardening. When his wife had a serious illness and for some time was unable to walk, he would carry her around. In all these things he was gentle and unassuming.

Challiana was a good companion on the long treks over the mountains, with much interesting information about the country and wild life. He had contacts with people in most of the villages and there were few Lushais who did not know



Pastor Challiana with Pastor Chuautera and Zarhauga



Challiana, (second from left) seated next to the Rev. F. J. Raper, with the staff and students of the Bible School

him. A continual stream of sick and ailing folk would come to him during a brief stay of one day or so in a village, and when at home hardly a day passed without someone appearing at his door for medicine and advice. His simple, acquired medical knowledge made him an "unofficial" doctor to all and sundry.

But his great contribution to the building up of the Church was in the field of education in his early days, and then in literature. He became fluent in English and had a lovely power of expression in his own Lushai language. All Lushai missionaries can recall happy hours spent with him learning the language. Whether translating a book or article from English or interpreting the spoken word extempore, he could use to the full the latent qualities in the Lushai language with its double adverbs and inflections which delighted the hearers.

His conduct of a service was marked by dignity and reverence and his beauty of expression in the prayers offered and the sermon.

In 1937 he joined the small team of Bible translators to continue the work started by the pioneer missionaries. This, along with the gift from England of a printing press the same year, began for me twenty-three years of close association with Challiana in Bible translation and revision and other forms of literature. When the time came for him to "retire" on pension, he, along with his friends, would not think of doing

so until they had seen the whole Bible translated into Lushai and published in one volume.

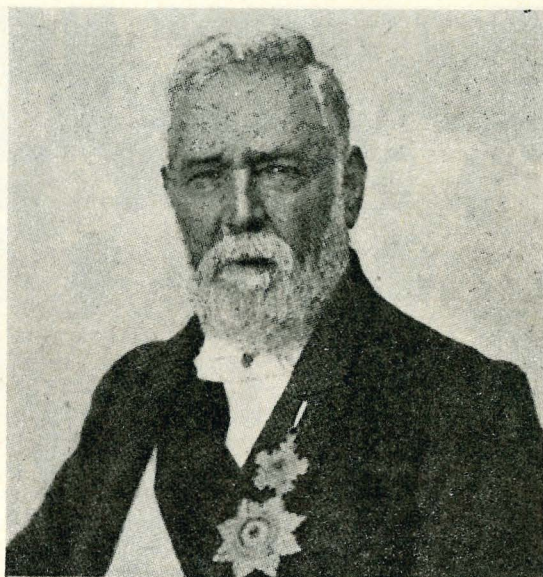
Even then he could not "retire" but continued to occupy the same house which, with the garden, had been his home since he was married, available to all who called for a word with him.

As a mark of the trust and esteem of the people he was invited to head the first local District Court set up at Lungleh when the Lushais were given a degree of local autonomy. In this, too, he set a high standard right at the outset which he was able to pass on to his successor when he felt the long walk each day from his home to his office was too much.

His was a life well spent in the service of others.

TIMOTHY RICHARD THE FAMILY MAN

by his grand-daughter
Hilary Dunlop



I AM sad to admit that I never actually met my grandfather—he died before I was born—but through my mother and aunts we have heard much of Timothy Richard's life and of their life with him and we could not help but feel the power and greatness of his personality. A man who was at home with princes and yet simple and loving to his family and concerned very closely with their well being. This latter side of his personality is perhaps less well known, and you may be interested to read a letter written to my mother on the occasion of her 14th birthday.

Shanghai, 1894

"My dear Daughter Mary,

I wish you many happy returns of the day. You enjoy it in peace and there has been no war in Great Britain for more than a century. But China has had several wars since I was born. There was a war, just before I was born, with England, there was another in 1859 with England, another in 1883 with France, and now there is another with Japan. Besides this, there have been very huge rebellions threatening the overthrow of the whole empire. This present war is very serious indeed; but whatever happens, China will be compelled to go in for reforms and, in a few years there will be immense reforms in China of all kinds. English and American schools are great fac-

stories where they turn out the boys and girls who will in a few years be the men and women to guide China in her vast reforms. You are growing now to begin to see the great importance of proper education, so as to fit you for the high position which God may call you to occupy in a few years from now. You read of heroes and heroines in books—Your own story is about to begin. . . . To begin then, it is of the utmost importance to have a high and noble aim in life, then *your* life story will be noble. Without it, you can tell beforehand that there cannot be the elements of the true heroine. May God help you to find out the high ideal he means you to occupy. Then it matters not how low the sphere may be—there are heroines in all spheres. May you be one.

Your affectionate father,
Timothy Richard"

This was rather an exacting expectation to live up to, but it is well known that Timothy Richard felt that education was the key to conversion. He was conscious of the development of western civilization and science, and it shocked him that China with all her millions, should, by her ignorance, not only be taken advantage of by Western Powers, but live in a feudal state, quite unacceptable by Christian standards of justice



Today's Chinese children

and humanity. Reform was, therefore, one of his great aims—I shall quote another of our family letters if I may, which set out to explain to his eldest daughter then at school in England, the early contact he made in The Reform Movement.

Peking, 1896

“My dear daughter Ella,

Today I sent off a mail with a letter for Mary about Lee Hung Chang. I shall now give you some account of Weng Tung Ho, the actual, though not the real Prime Minister of China. He is over 60 years of age, has more than the average beard of a Chinaman and is quite white. He has a reputation for being a man of very good character and learning. It was on that account that he was selected to be the Emperor's tutor many years ago. He was tutor when your mother and I lived in Peking about nine years ago. His learning, however, is only

great from a Chinese point of view. He knows next to nothing about foreign affairs.

However, when the Japanese and Chinese war broke out and Viceroy Lee and his army and navy were all scattered, the Emperor was at his wits end whom to trust and, in the emergency, he took council naturally of his tutor Weng, and since then he has been the actual Prime Minister.

I had an interview with him without any introduction from anybody. I sent him a copy of two of my books as a present and said that I had some important information to give him if he could spare time to grant me a private interview. In about a fortnight after sending him that letter he invited me to meet him. I had prepared a speech as carefully as I could and after a few preliminary remarks about my pleasure at meeting a man of such reputed integrity of character, I read my notes to him for 40 or 45 minutes. He listened with the greatest attention from beginning to end and when I was through, he thanked me for it and said he would very much like to have The Reform Scheme put in writing! This was the origin of my Reform Scheme for China.

Since then I have seen him five times I think. He is always very reasonable, his only difficulty seems to arise from his ignorance of foreign affairs.

Your affectionate father,
Timothy Richard.”

This letter shows the amazing way Timothy Richard was able to make immediate sympathetic contact with many high ranking Chinese, who normally felt themselves to be so superior to the white devils from the west, that they did not deign to listen to them even. Timothy Richard by his very sincerity and warmth of personality managed to get the ear and support of many in power.

His ancestors honoured

He was greatly revered by the Chinese people and received numbers of honours including The Rank of Red Button Mandarin and Double Dragon, which honoured not only himself, but raised his ancestors for three generations to equal rank—(This must have given many a Welsh farmer, long since passed over, a thrill!)

The Reform Movement was wrecked by The Empress Dowager seizing power once more from the young Emperor. China passed through

many stages of strife and revolution with corruption, poverty, disease and famine always present.

His spirit is still needed

Circumstances have changed so much now, that one wonders what Timothy Richard would have thought—he always looked for and recognized the good, if it were there, in anything. I think he would have approved that each person in China today at least has (as the Chinese would put it) “a full rice bowl”—they live in health, cleanliness, there is no corruption, their ideals, though we do not approve of the system, are high and could be channelled into less violent and extreme directions. My grandfather spoke of the “teeming millions” of China, which today surge toward the 800 million mark—how important it is therefore to make contact with these millions, rather than alienate them and keep them out of our family of nations—I will not go into political discussion, though I quote again from my grandfather on his arrival back in England to a conference in 1905.

“... This is not merely a religious prob-

lem, it is a political problem also and they are bound together. If we do not get a proper solution of the political relationship, our missionary work cannot be carried on any more...”

What we need now are some new courageous spirits to follow in my grandfather's steps to make the world a real unity of nations, where Christian ideals influence everyone's way of life.

Timothy Richard was interested in all religions; his was not a narrow view and his generosity of thought showed in his attitude to the many beliefs with which he came into contact. In attacking the vast problems of China, he was pragmatic and ecumenical in the sense that the great issues should never be lost sight of through consideration of sect or doctrine. He had a great sense of dedication and of his mission in life. I quote yet again from a letter written this time to his daughter Florence in 1895.

“... I must do what God in his providence plainly lays before me to do. Any shirking of that would be unworthy. We must always first consider what God's will is and then once that is settled, everything else is settled.”

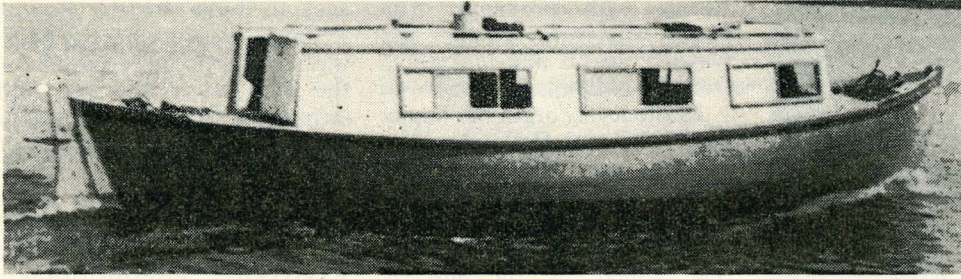
SENIOR POINTS OF VIEW

by G. H. Grose

A CHRISTIAN Professor from Delhi University takes time off to join two housewives and an officer of the National Christian Council's Education Section in trying to answer some of the questions that young people of the church fellowship are asking. The questions ranged from “What makes a happy marriage?” to “Why not pot?” and “Is ‘Beat’ beat?” Sunday evening in the Manse provides the setting for such lively discussion. The Leader of the Youth Fellowship in the Green Park Free Church chairs the meeting and the minister, one of our B.M.S. workers, listens, sometimes gives a point of view, keeps a camera handy and passes Coca Cola.



(Photo: G. H. Grose)



*The
"New
Providence"*

A dream is realized

A THREE year old vision is fulfilled. In a small village, difficult to find on a map, and even more difficult to find in real life, the "Nova Providencia" has taken to the water for the first time. Like a stranded whale, ungainly and immobile on land, it took twenty men to heave and shove her into her element.

The vision began with a journey made by a Brazilian pastor to Ararapira in his boat. On this journey he came into contact with village after village without schools, without medical care, and without Christ. The boat he was using at the time was too small to make the long journeys necessary to evangelize this region. He resolved to make a bigger one.

So it was that in his garden, in an isolated village, the boat began to take shape. Perhaps only those who have experience of boat building can appreciate the enormity of his task. His

only plans were a picture he had cut out of a German magazine. He worked with simple hand tools and the help of a local carpenter. Every plank and nail had to be brought in by boat. The name of the boat "New Providence" is his testimony to God's blessing on his work. A Christian builder helped bring in the wood, a Christian "Steptoe" supplied windows from scrap vehicles, one of our own missionaries, Brian Taylor, an ex-carpenter, helped with the difficult problem of hatches and doors, and countless people sent gifts of money to make the vision a reality.

Then when the boat was nearly finished, health and family problems forced him to the conclusion that he would have to leave the area.

A waste of time?

The foolish dream of a deluded visionary? It was just at this time that the B.M.S. was able to respond to a fourteen year old appeal for a missionary couple to work in this area. But they would need a boat! So it came about that the "Nova Providencia" will be used for its original purpose. So it is that the God of History proves Himself at work to the eye of faith in the everyday happenings of life.

Due to the generous response of the Junior Section of the

Boys' Brigade in its 1968 Christmas Appeal the B.M.S. has been able to buy and equip this boat. The original motor will have to be changed; a 1929 Ford, it behaves as befits its age and status. The boat is 32 feet long and especially designed to enter shallow rivers. She has already proved herself in one of the savage storms to which this region is prone.

Our prayer is that the boat may long be used, like the boat of the disciples, to enable the Good News of Jesus Christ to be preached to the multitudes.

Staffing at South Lodge

The temporary assistant warden at South Lodge will be leaving later in the summer to return to her position at the B.W.L. Hostel in London when it is rebuilt.

The Society will then be seeking a replacement. The Secretary for Administration, Mr. C. Turner, will be glad to hear of any person who may be interested in this important work.

COVER PICTURE:

Stacks of wood by the river side at Dacca, East Pakistan

Photo: A. S. Clement



Mrs. Resta Wickramasinghe

Resta Wickramasinghe

(A tribute by former missionary colleagues).

Those who knew and loved Resta Wickramasinghe were shocked to hear of her sudden death in Colombo on 10 November 1969. She was so very much alive and, in all her varied concerns, gave herself with such warmth and enthusiasm. As the wife of the Principal of Carey College, as President of the Baptist Women's League, and as Chairman of the Baptist Young People's Auxiliary, she gave of her time and thought and energy most generously. Recently she was honoured by appointment as Secretary to the Asian Baptist Women's Union, which office she held when she died.

With the same devotion with which she undertook these public responsibilities Resta also did her quiet work for ordinary people every day—the unexpected visitor, the servants and the boys in the school, sick and lonely friends,

people with problems. The house was rarely empty. She was a gracious and hospitable friend to all missionaries.

Resta never forgot her happy year at Carey Hall when her husband was studying at Oxford, nor the Ferguson family who cared for her in London when her first baby was born. She joined in the life at Serampore College when her husband was on the staff. She attended with enthusiasm the B.W.L. conferences of the Baptist World Alliance and made lasting friends in Canada and U.S.A., Japan, Hong Kong and other countries.

Resta had great gifts and she used them generously in her Lord's service. We grieve for her husband, Dr. Willie Wickramasinghe, and for her three daughters, Neelani, Chrysanthie and Shyamalee, in their loss. But we shall remember Resta with joy, gratitude and affection.

Ludhiana celebrates 75 years

SPECIAL meetings are being held at the Ludhiana Christian Medical College now (31 January and 1-2 February) to celebrate 75 years of growth and service in Northern India. The celebrations include a special Service of Thanksgiving on Sunday (1 February) and a meeting on the Saturday at which, there were hopes, the President of India would be present.

Dr. Edith Brown, the main inspiration of Ludhiana, was

sent to India by the Baptist Zenana Mission and the Minutes of the period record how the plan was conceived and developed. The first letter from her was read at the meeting of the 13 October, 1893, in which she stated "The object being to train Christian native and Eurasian girls as Civil Hospital Assistants, compounders, nurses and dais, that they may be qualified to do outpatients and district work under qualified lady doctors..... The probable initial cost of the scheme might be about £800 and the annual expense about £350 (for 12 girls)."

In the 1950s the Hospital was upgraded to allow qualification at M.B., B.S. levels. Its annual expenditure now is £461,961 and it has 178 student nurses in training, with over 200 medical and para-medical students.

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Missionary Herald

Arrivals

- 20 November. Miss M. Johnson from Bolobo, Congo Republic.
- 22 November. Miss J. T. Smith, from Driptipur, India.
- 1 December. Miss J. W. Stevens, from short term service at Ludhiana, India.
- 9 December. Rev. and Mrs. W. T. Morgan and son from Delhi, India.

Departures

- 6 December. Rev. and Mrs. A. Ferreira and daughters from Portugal for Cianorte, Brazil

Birth

- 14 October. To Dr. and Mrs. H. C. Mulholland, at Ludhiana, India, a son, Michael Niell Conner.

Acknowledgments

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 30 November 1969)

Medical Appeal: Anon., £50; Anon., £1.

Gift Week: Anon., £3; Anon. of Hutton, 10s.; Anon., £1; Anon., 10s.; Anon., £2; Anon., £1 4s. 6d.; Anon 15s.; Anon., 10s; Anon., £50.

General: Anon., £5 5s.; Anon., 10s.; M.E.G., £25; Anon., £3; Anon., £5; Adele., £1; 'A Pen-

sioner' 2s. 6d.; Anon., £10; Anon., £10; Anon., £2; Anon., £5; Anon., £10; Anon., £4; Anon., £3; Anon., £2 10s.; Anon., £100; Anon., £4; Anon., £1; Anon., £30; Anon., £3; R. P. Anon., £1; Anon., 7s.

Relief Fund: Anon., £2.

Medical Work: Anon., £8; Anon. of Cambridge, £5;

LEGACIES

	£	s.	d.
June			
Job Williams, Swansea (Zenana Mission)	103 6 10
Job Williams, Swansea	103 6 10
October			
Mrs. J. F. Conway, Leicester	199 3 5
Miss D. T. Thomas, Bournemouth (in memory of Rev. T. Thomas)	539 3 6
Miss L. G. Fuller	100 0 0
Miss J. W. Fitzhenry, West Ham.	463 4 11
November			
Miss S. W. Brown, Weston super Mare (Medical)	50 0 0
Mrs. F. A. M. L. Bryant, Bucks.	1,009 15 9
Mr. E. H. Coleman, Peterborough	2 15 8
Miss A. W. Finch, Bristol	20 0 0
Mr. G. P. Janes	213 17 0
Percival White Trust	125 0 0
Miss S. H. Shaw, Huddersfield.	494 1 1

Background to Prayer

WE remember all the preparations that have to be made for the Baptist World Alliance Congress which is scheduled to meet in Tokyo, especially praying for Dr. Robert Denny who had to assume full responsibility following the sudden death of

Dr. J. Nordenhaug.

There are a number of stations in the Upper River Region of the Congo where missionaries are no longer resident, but the work continues, and we pray for the Congolese leaders in church and school work.

There are signs of continuing growth in Trinidad and the extension work referred to in the Prayer Guide is continuing at Agostini Village with services and a Bible Study meeting. A number of the churches have found encouragement through sharing

in the Crusade of the Americas and we remember those who have been baptized.

Our share in co-operative work in India is shown, in part, by those who work at the Ludhiana Christian Medical College and Hospital with the National Christian Council. This month Ludhiana completes celebrations marking the 75th Anniversary of its founding and we join with those who give thanks for the faithful service rendered by those of varied backgrounds through the years.

Contributions, donations, or inquiries should be addressed to:
The General Home Secretary, B.M.S., 93-97 Gloucester Place, London, W1H 4AA

Baptist Missionary Society

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MISSIONARY HERALD



**The Monthly Magazine of The Baptist
Missionary Society**

MARCH 1970

6d

CITY CHURCHES (1) COLOMBO

by T. W. Allen

COLOMBO is the capital and also the largest city in Ceylon. A busy seaport, it is the centre of government, banking, and commerce. Its population of about 500,000 is colourful and varied.

Representatives of all the nations of the East and the West meet in Colombo and live in friendly relationships. Culturally, too, Colombo is a meeting place. Here, all the great religions of the world have their devotees. Buddhists, Hindus, Moslems, and Christians live side by side in mutual respect and toleration, with freedom to worship and teach within the law of the land.

Like all Eastern cities, Colombo is changing fast and the old and the new are seen together: great modern buildings and small boutiques, modern buses and bullock carts, women dressed in saris and others wearing mini skirts! The rapid social and industrial changes are causing hardship to many people but the Government is making a really determined effort to ease the transition period.

The population of the city is increasing, which is causing heavy unemployment (the newspapers report 8,000 to 10,000 graduates out of work, most of them in Colombo), and there is an increase in crime especially among youth. Very little is done by anyone for the young people but with

funds and trained personnel a vast field lies open.

In this attractive and important metropolis Baptists have three churches within the city limits, Grandpass, Cinnamon Gardens and Colpetty. Grandpass is our oldest Sinhalese church, Cinnamon Gardens our oldest English-speaking church, and Colpetty our oldest Tamil church.

Grandpass

This church, founded in 1817 by the Rev. James Chater at Grandpass, then a residential district of Colombo, has had a notable history. At first progress was very slow, but under the dynamic leadership of Ebenezer Daniel (1830-43) and a succession of devoted Sinhalese ministers the church grew in numbers and in maturity. For a time it was the centre of the Baptist community in Ceylon.

Many of the fine Christian families who provide our present leadership come from the fellowship at Grandpass, and we have great cause to thank God for this historic church. The church is still there but the district has changed. No longer residential, it has become very largely a Moslem commercial centre and the church now stands amid warehouses and stores. The pastor, the Rev. P. B. Balasurna, a faithful and zealous servant of Christ, ministers to the few members who come from long distances: and at the same time is responsible for another vigorous church a few miles outside Colombo at Mattakkulia.

Continued thought has been given to the future of the buildings and a number of schemes have been considered. A medical centre and a Youth Club have been proposed but either scheme would need large funds and trained personnel which the small Baptist community can neither afford nor provide.

Whatever happens, and a decision cannot long be delayed, the name of Grandpass and its faithful ministers and people are written on the foundations of the Church of Christ in Ceylon.

Cinnamon Gardens

This well-known church in the heart of Colombo is not only a familiar landmark but is also known for its vigorous and intelligent witness to the Christian faith. The membership of



Cinnamon Gardens Baptist Church, Colombo, Ceylon.

(Photo: Colin Grant)

about 320 is financially independent and self-supporting. For many years they have called their ministers from the United Kingdom and the present pastor is the Rev. E. Sutton Smith who has ministered there for ten years. There are two congregations (one worships in Sinhalese and the other in English) but one membership. Once a quarter both congregations meet for a bi-lingual communion service. This growing together is an important part of the fellowship.

A full varied programme of worship and work is carried on. As Sunday is now a working day by law, services are at 7 a.m. before members go to work, and at 6 p.m. when they return home. Both these are in English, and the Sinhalese-speaking members meet at 5 p.m. As day schools are in session on Sundays a full programme of Bible schools for all ages is held on the church compound on Poya days, the new national weekly holiday.

A growing influence

In its evangelistic work the church uses radio, drama, posters, open-air services and regional house groups. The Women's Fellowship visits regularly in the General Hospital and is also responsible for a class of young girls who come from Slave Island, a poor district of Colombo. The church supports the work of the Baptist

Union in Ceylon, and two of the members, Mr. and Mrs. Shirley Perera, are wardens of a mission and Boy's Club in Dematagoda—a crowded area in the city.

Several members of the church are now in England. Miss D. Somawardena is spending one year at Selly Oak, the Rev. F. George is minister of the church at East Barnet, D. Lakshman Jayasinghe is on the staff at the Royal Portsmouth Hospital, and there are others.

Recently the church has reorganized its structure and under the Rev. E. Sutton Smith with the new secretary, Mr. Lorenzo Kariapperuma, and an able committee is planning to take an active part in the All Island Evangelistic Campaign in 1970.

Colpetty

We have one Tamil church in Colombo whose story is a saga of faith and courage. Beginning in 1916 with a small group under the inspired and persistent leadership of the Rev. S. M. Edward, plans were made to acquire a site and build a church. It was a co-operative effort. The few members gave sacrificially, and friends subscribed generously. The Ceylon allocation of £3,500 from the Ter-Jubilee Fund was given wholly to the Tamil Church, the Presbyterian church at Kandy made a contribution of £750, the work was completed and the beautiful building opened in 1954 with a baptismal service.



*Interior of the
Colpetty Church.*

The one hundred or so members have a deep devotion to the place they built and also a deep evangelistic concern for the people around them.

Open air services

Apart from their public worship and Bible schools on the church premises, under the leadership of the minister, open-air services were carried on for many years in a number of places in Tamil, English, and Sinhalese.

To worship with them and share their joyful

singing is a memorable spiritual experience. The Rev. S. M. Edward is now in honourable retirement, Pastor Emeritus of his beloved church, but he has three sons in the ministry, one of whom is the present minister of the Tamil church, and another the secretary of the Baptist Sangamaya (Union).

All three churches have been blessed by Christ in their ministries, they face difficult social and spiritual problems in a changing environment. Their Christian witness is vital in the new Colombo and for this we ask your prayers.

EASTER FELLOWSHIP

by G. H. Grose

THE hall in which this picture was taken had been in use for about a year last Easter. It is the hall built above the sanctuary and used by the Green Park Free Church, New Delhi.

Easter morning should be a day of renewed fellowship with our risen Lord and with each other. In order that the Christian folk from all over India and from overseas should have such an opportunity the Green Park Church in New Delhi arranged an early morning Communion Service followed by a Fellowship Breakfast. Over one hundred attended.





A group of Christians waiting for the morning service at Binga, Congo.

THE CHURCH OF 1000 MEMBERS

THE vast Binga plantation consists of twelve regions, or small villages. Recently the J.P.C. (Jeunesse pour Christ—Youth for Christ) movement was launched and in several of the regions there are over fifty youngsters attending and in one region there are one hundred and thirty on the books.

The J.P.C. is a Sunday Bible Class with a weekday recreational meeting and opportunities for Christian service, such as collecting firewood for the aged and infirm. The movement is designed for the twelve to eighteen age group following on from Sunday School which is for children up to the age of eleven.

There is one church membership for the plan-

tation and this now numbers nearly one thousand members. Many are making progress in the Christian faith but others slip back into non-Christian practices. This necessitates church discipline and the major causes are drinking palm wine (Binga is mainly an oil-palm plantation) adultery, Christians taking another wife or Christian women entering a polygamous marriage.

Husbands feel that wives would become insupportable and never look after them properly if they knew they could never be sent away, so Christian marriage is not readily accepted.

The church has three men in training for the ministry, one at Kinshasa and two at Yakusu, and there are growing opportunities for work amongst the women; many are eager to learn to read, write, and now, others ask for training to speak at Women's Meetings.

"The opportunities are endless . . . Is there not someone who will respond to this challenge to help full-time with the Women's Work? There are so few trained Congolese women, and they are looking to us for help."

TO FREEDOM AND FAITH

A FOURTEEN-year-old boy who escaped from China has now been baptized in Hong Kong. He left China, with his nineteen-year-old sister and twenty other people on a very old junk. After about a week, most of the time without food and water, they drifted into Hong Kong and were arrested and jailed for illegal entry.

Later they were released and given a site to set up squatter huts. The sister obtained work but the boy suffered from asthma and was unable to keep a job.

It was after an asthmatic attack that, supported by his sister and a friend, the boy staggered into the Rennies Mill Clinic.

It was there that he began to learn about Christianity. Soon he spent all his time reading *Daily Light*. When questioned about this he replied that it was full of good words and interested him. He was given a New Testament and his enthusiasm for his new-found faith infected the man in the

next bed who asked to be introduced to a church when he was discharged from the Clinic.

It gradually became apparent that the boy could not return to the industrial town where he had been living. On two occasions when he was discharged and lived there he had to return to the Clinic with severe asthmatic attacks.

Efforts to find him accommodation in Rennies Mill failed

until a missionary became guardian to him. Now he attends school and is doing well despite very meagre education previously. He has joined the church, sings in the choir, and joins in all the young people's activities.

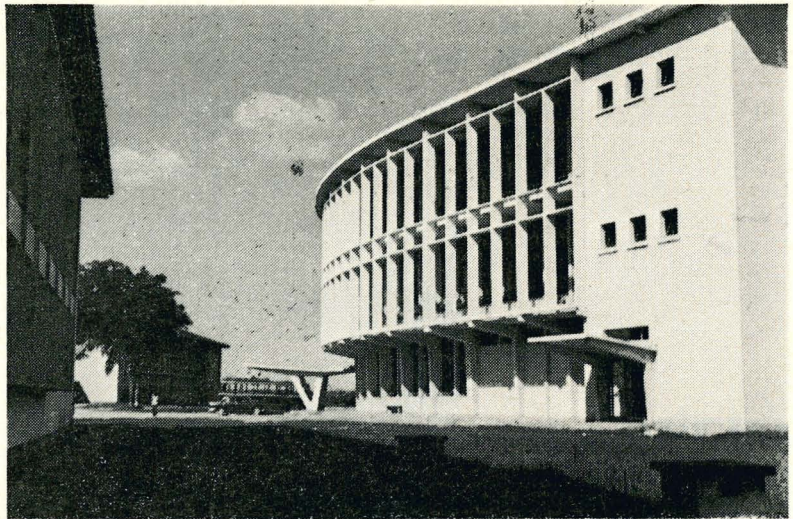
The church now is praying that his sister will become a Christian and his parents and brothers and sisters in China are constantly remembered.



Above: Candidates for baptism at Junk Bay, Hong Kong, with their pastor.

Left: A baptism in Junk Bay.

The main University buildings, Kisangani.



ment of the University. Others honoured in this way included **President Mobutu** and the Ministers of Foreign Affairs and National Education in his government and Mr. Jean Felix Koli.

represented on the academic staff which in the same five-year period has risen from eight to eighty. The Congolese themselves head the list with seventeen members. There is, at present, no B.M.S. representative as Dr. and Mrs. Carrington are home on furlough.

25 to 676

Since its foundation five years ago the number of students at the University has risen from twenty-five to more than six hundred. These are in the following faculties during the present academic year:

Philosophy—arts	106
Theology	29
Psychology—	
Pedagogy	106
Natural Science	96
Economics & Social Science	230
Pre-University at:	
Kisangani	51
Mbandaka	58
	676
	—

There are twenty-two nations

A Christian Witness

The University has received a number of grants that have made new buildings possible, but further developments are envisaged. It is hoped to start building a Social and Cultural centre, including a chapel in mid-1970, and there is still the need of a central library.

The letter to friends of the University reiterates its belief that "The Free University of Congo offers to Christians and churches a good opportunity of sharing together in a communal effort in order to witness to the world our unity in Christ for the advancement of His kingdom and for the building up of the Congolese nation."

THE GROWING UNIVERSITY

Dr. J. F. Carrington, B.M.S. missionary, was amongst those honoured at the inaugural ceremony of the 1969-70 academic year of the Free University. He received the "Diplome de gratitude", given to friends who had rendered effective help in the develop-

CITY CHURCHES (2) DELHI

by M. Freye and E. Lewis

1817. The Carey forward campaign for a mission station every 200 miles in the Gangetic Plain reached Delhi, and four years later Mr. Chamberlain went to live there to establish schools, a dispensary, and an English-speaking church in the shadow of Shahjehan's Red Fort where many were to lose their lives in the 1857 Mutiny. The building was demolished after the Mutiny and the site is marked today by a Maltese Cross. The church moved to a new site, sacred to the memory of a martyred convert, on the main shopping thoroughfare of the city, later to be known as the Central Baptist Church.

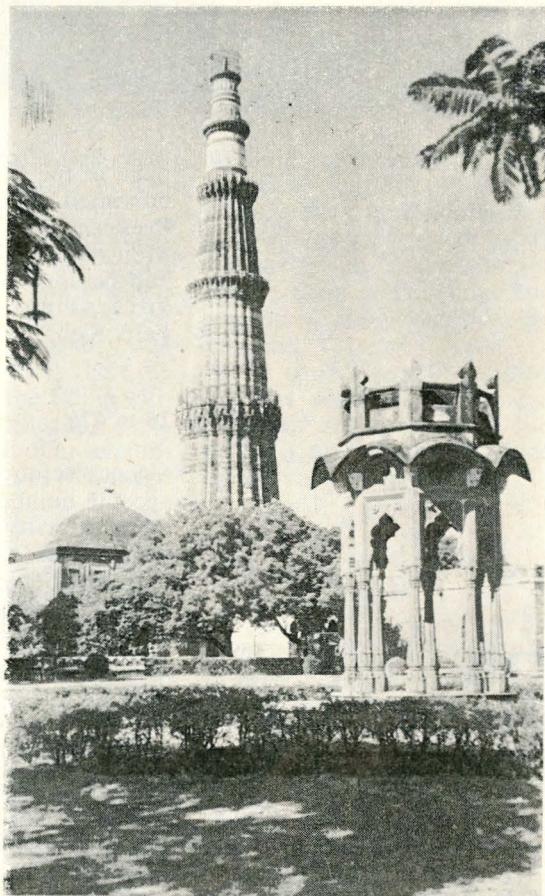
Today, in Delhi, there are eight Baptist Churches and two Free Churches (Baptist and Methodist). Many of the original Christian families belonged to the Central Church, and from them came many leaders in the community. The new site was an excellent position for open-air meetings. Attracted by singing, and the beat of drums, hundreds crowded in to listen to the word of God.

Early in the twentieth century five churches were established in the suburbs of the city—in Idgah, Sabzimandi, Shahdara, Karol Bagh and Bagichi, mostly among the poorer communities. At the same time church primary schools were formed, and the schools now known as the Gange Girls' Higher Secondary School and the

Delhi United Christian School for boys, both with boarding facilities, were expanding to meet the needs of the community.

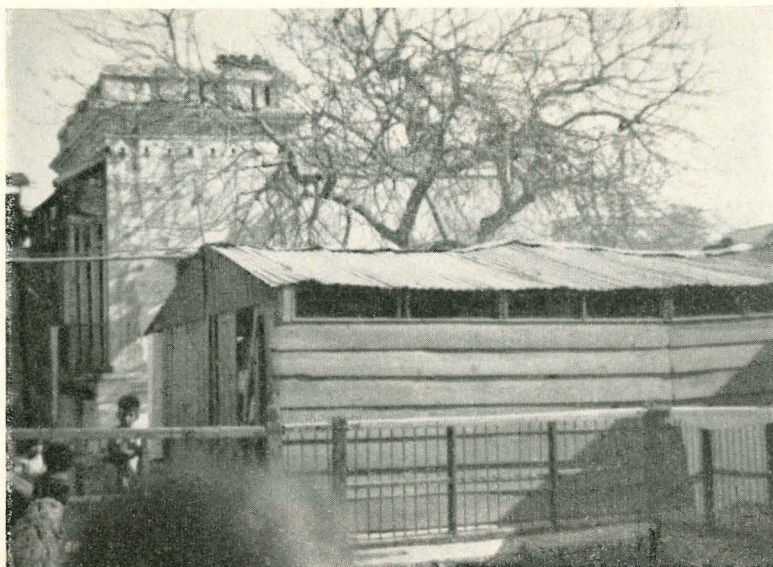
The improved economic standing of the Christian community following this provision of educational facilities and training, also the rapid growth of Delhi after Independence in 1947, have resulted in these churches becoming firmly established. All five are self governing and could be self supporting.

Karol Bagh Church is situated in an area



(Photo: A. S. Clement)

The Qutab Minar, an interesting landmark in Delhi, built by a Mohammedan ruler so that his wife could look in the direction of her home.



The church on the roof at Bagichi, Delhi.

reserved by the Government for a Christian colony. In 1949 a new building was erected, largely financed by a grant from the B.M.S. Ter-jubilee Fund and a B.M.S. loan. Following Independence, over 10,000 refugees moved into Karol Bagh. The church, its organizations and the Primary School grew rapidly and, soon after, members began conducting services each week in Shakurbasti, five miles away in an Ordnance Factory and Railway Depot. Today another Baptist Church is established there too.

Churches in contrasting areas

New Year's Eve and Shahdara Church is packed for a Watchnight Service—Government employees, teachers, tradesmen and servants. Idgah Church, with its membership drawn from all over the city, is full on Christmas Day. Sabzimandi, situated in crowded alleyways, has, for many years, lacked a Pastor, but in 1969, under the guidance of the Area Superintendent, has taken on a new lease of life. It has known packed crowds of people of India's many religions, noisily absorbed in films depicting the birth of Christ or of the Easter story. The Bagichi people also live in a slum of the city condemned many years ago, and they worship in a temporary wooden and corrugated-iron building constructed on a flat roof. Down below the whole life of the community goes on—cooking, making

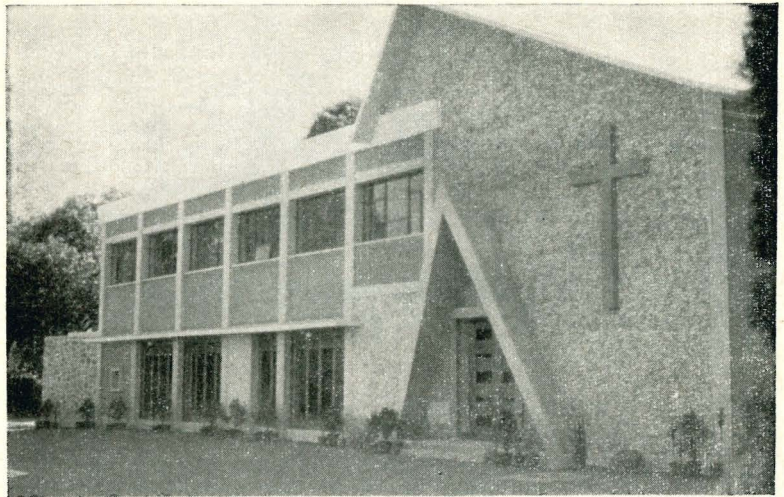
shoes, quarrelling. The Pastor, a dedicated retired minister, lives with his family among his people in two small rooms alongside the meeting place.

In vivid contrast we leave Bagichi to go five miles into the wide tree lined avenues of New Delhi to worship in the beautiful Free Church, or three miles further still to its daughter Church at Green Park in one of the new suburban areas. Both churches have beautiful modern buildings with church halls providing facilities for youth groups, Western choral music and informal fellowship meetings. The congregation comes from an English speaking community drawn from all over India and engaged in Government service, the professions or industry. Services are also held in Hindi, largely attracting families in service in New Delhi.

Social concern and evangelism

Civil Lines Church, established only ten years ago in Old Delhi serves staff, children and other residents of the two Baptist boarding schools and the Young Men's Hostel. Early in 1969 the BWA President, Dr. W. Tolbert, laid the foundation stone for their church building. This church, despite the heavy burden of raising money for its church building, has looked outside itself. In 1968 members of the Youth Group travelled 600 miles to Bihar to help in the

The church hall of the Free Church, New Delhi.



famine. Its members have gone out on evangelistic campaigns, selling Gospels and witnessing for Jesus Christ.

It is a picture through the years of growth and sluggishness or even at times retrogression—of spiritual development and stagnation. In Delhi now are Anglicans, Methodists, Presbyterians and many Independent groups, and there are frequent interdenominational meetings and interchange of pulpits. Before these groups, in 1970, lies the decision to join the United Church of North India, or not. The Baptist Churches in Delhi, as they have become self supporting have also become increasingly separate independent units feeling little need even for the parent body, the Baptist Union of North India. Afraid of having no position in the new United Church, of the threat of infringement of the local Church's autonomy, of losing control over their property and of being absorbed in the episcopal form of government of the Anglican Church, the Delhi Baptist Churches have voted to remain outside the proposed Church of North India. But, can they stand alone? Delhi's Government is in the hands of the Jan Sangh, a strong Hindu political party. Educational institutions are becoming almost entirely controlled by Government policy concerning itself actively with the appointment of staff, the administration of the school, and the curriculum. If the secular policy of the Central Government were to weaken, the churches could face grave difficulties. In the Baptist Churches of North India there is an inadequate Pastorate, a lack of dedicated leader-

ship, little evangelistic outreach or concern for the weaker village churches.

Nevertheless in Delhi are Baptist churches firmly established in their faith, whose members bring up their children in the Christian way of life. There are Baptists, who whatever betide, will face difficulties and even persecution, unfaltering in their witness at home, at work and in the Church to the love and power of Jesus Christ to save and uphold them.

In present developments in India and faced with the larger Churches in Delhi joining, in 1970, the United Church of North India, they stand in special need of our prayers and of our doing everything possible to strengthen a spirit of Christian fellowship between them and Baptists here in Britain.

ACTION TO FOLLOW THE WEEK OF PRAYER FOR CHRISTIAN UNITY

by

Neville B. Cryer

Secretary for C.B.M.S. Home Affairs

FOR many of us this week will once more have come and gone—another date in the church calendar. What has been its significance for us as a missionary occasion? Is it realised, for instance, that the prayer leaflet which is issued annually for the occasion has been prepared and arranged with the co-operation of the missionary societies through the C.B.M.S. (the Conference of British Missionary Societies) so that the whole concern for world mission is not overlooked? Has that co-operation perhaps been continued in your locality this year by a similar attempt to ensure that the Church's mission in the world is still a subject for earnest prayer and imaginative activity amongst Christian people together?

The truth is that very often all sorts of joint worship or even joint teaching and prayer vigils

take place during this week but the accent on missionary work can be overlooked. In some places, it is true, there have been joint missionary exhibitions and one evening set apart during the week for specific attention to prayer for the World Mission of the Church but these are still noteworthy because they are exceptional. Could we perhaps plan to make more impact on the place where we live and work when this week of prayer once more comes round—and to do it as Christians together?

Increasingly the missionary societies are planning to recruit for service overseas together and in several places this year there will be a joint approach to universities, colleges of education, technical colleges and schools of various kinds. In such places it would be relevant and helpful for Christians praying together to remember and support these visits by their prayers. It might perhaps lead others of us to ask what help we might offer in promoting a similar United Recruiting programme in our own locality. It is not only from educational institutions that volunteers can come. God is clearly calling people already in their professions and some who are even about to retire. To reach them we need imaginative openings created by the churches so that a team of people from various missionary societies can effectively present the many opportunities for service abroad still open to Christians in Britain today.

The same is no less true for those who are in any case going overseas to work in government or business posts in other countries. Together the missionary societies have begun to offer facilities for preparing such people for their share in the work of the Church's mission in the area of the world to which they are going. In the Week of Prayer for Unity such a joint activity does need to be well-advertised and prayed for. Here is a realistic and imaginative way in which Christians can be still further engaged in the One Mission to the world.

Some attention might also be given to the whole question of using local radio and even regional television. With the increasing number of local radio stations that are to appear shortly there is even more need for Christians together to ask themselves what opportunity this offers for still further communication with their neighbours. Is it possible that next January (as well as at other times) there might be a united attempt to have seven different representatives of overseas and home mission speaking about their experiences on the local radio network in the

Week of Prayer for Unity? The same might be the case for areas where they have late-night TV programmes. Let the element of missionary outreach and united endeavour be the theme for your combined suggestions to a producer in these networks.

There might also be an increasing case for gathering together in homes to watch and listen to programmes which have been so arranged and to use these as the focus for further prayer and study in the year that follows. On 16th January this year such a programme was produced on BBC 2—Malcolm Muggeridge meeting the

Bishop in Madras and talking with him about the Church of South India, the first united Christian Church in the modern world. That programme was partly planned and brought into being through the combined efforts of the missionary societies. It will, we hope, be the precursor of many more such programmes. Perhaps such programmes will be the result of your suggestions and your united prayer. It is at least possible that the Week of Prayer for Unity in January is still an opportunity for growth beyond present expectations. What we have to do is to pray about it.

CHEAP FLIGHTS TO ASIA

THE closure of the Suez canal almost overnight confronted many missionary societies with enormously increased travel costs, whether their members utilized the longer sea route or used the speedier method of air travel. It was out of this dilemma that in 1968 the Air Travel Association was born, one of whose objects was the provision of a cheaper travel service for those seeking to bring the Christian message and aid to the peoples of Asia.

The sponsors behind this move were the Bible & Medical Missionary Fellowship who as an international and interdenominational mission had been working in the area of India and Pakistan for over a hundred years.

With the additional experience which last year gave them, the Air Travel Association is going ahead with even more ambitious plans for 1970. Eight Boeing 707 aircraft have been chartered to make four trips in each direction between London and Bombay, flights commencing in June. Landing rights, one of the difficulties encountered last year, having been secured.

Members of the general public are entitled to join the Association on the payment of the 10/- enrolment fee which makes them eligible for travel on the chartered flights at the greatly reduced rates. Student members are able to obtain tickets at less than half the standard air fare and tickets for children are even more economic, the children of missionaries paying only one third the normal fare—a special subsidised rate.

In order to comply with Government regulations there has to be a minimum of 24 weeks' membership before the date of the flight on which persons wish to travel. Further details may be obtained from B.M.M.F. at 32 Kennington Road, London, S.E.11.

COVER PICTURE:

The Gange High School, Delhi, North India.

Photo: A. S. Clement



SOUTH LODGE

by C. Turner

Unique—a red letter day. These were two ways used to describe the celebrations recently held to mark the golden wedding anniversary of the Rev. E. T. and Mrs. Stuart. The celebration took place at “South Lodge”, Worthing, the B.M.S. home for retired missionaries where Mr. and Mrs. Stuart have been in residence. Every opportunity was taken by the residents of showing their affection for them and the esteem in which they are held. “It was one of the happiest days in South Lodge annals,” writes one of the residents.

South Lodge was opened on Friday, 12th July, 1957; the opening ceremony being performed by the late Dr. G. H. C. Angus, who applied the word “historic” to the occasion in that it was the first home for retired Baptist missionaries. The Mayor of Worthing suggested

that “geographic” would be equally appropriate as the home would form a link with many parts of the world. This it has done. Retired missionaries with long years of service in India, China, and Africa have found security and happy fellowship at South Lodge, in their retirement. Their wealth of knowledge and experience of overseas countries has been shared with the churches and citizens of Worthing and beyond.

It was soon realized that the house was too small and an extension was opened on Wednesday, 6th March, 1963, making available accommodation for fifteen people.

South Lodge is an imposing house, only a short walk from the sea front. It has individual bed-sitting rooms for married couples and single persons, and a communal lounge and a dining room, both of which lead to an attractive sun lounge.

The Baptist Churches in

Worthing show their interest in and support for the home in many ways. At Christmas time carolling parties visit the home and various gifts are given for the family. Where necessary, transport is provided to take residents to church on Sundays. The local committee, comprising representatives of the churches, under the chairmanship of Mrs. Ruth Janisch, has given valuable support through the years, including the holding of a garden party in the summer and a coffee morning in the autumn. Through these and other ways the local friends of South Lodge show their interest in those who have given so much service for others.

Another use for the Communion Fund

Support also comes from individuals and churches throughout the British Isles; a number of churches giving a communion offering or holding in-

formal coffee mornings and so on. Through a generous gift, central heating was installed in the home.

The services of Miss L. E. Roffey, the Warden, are greatly appreciated by the family. She is assisted by Miss M. D. Bassett, who is on secondment from the Baptist Union of Great Britain and Ireland for twelve months. Domestic staff play their part in the running of the home.

Many people share in this venture, not least the members of the South Lodge Sub-Committee of the Society who keep under review all matters relating to the home. Mr. Frank Ager, of Stanford le Hope, has been the chairman of this since its inception.

Can you help?

The Society acknowledges the many gifts and all the interest shown in South Lodge since 1957. The needs are as great as ever. A substantial sum is required each year from the Society to cover all expenses of running this home in the way we know you would wish it to be run. **Another assistant warden will be required in August** and anyone who may be interested in this post should contact the Administrative Secretary at the Mission House as soon as possible.

The home is meeting a very real need, of this we are sure. The privilege of sharing in such a project has appealed to many friends in this country, and maybe others would like to be associated in some way. We acknowledge the goodness of God and His provision over the past thirteen years and we are confident concerning the future.



The sun lounge leading from the dining room and lounge at South Lodge.

Background to Prayer

THERE is no national church body as such in Nepal but the Nepal Christian Fellowship draws many Christians together for meetings once a year. At other times it sends out teams on trek to contact scattered Christians.

Twice a week nurses go from the Tansen hospital to the bazaar to treat minor ailments and give general health guidance.

As a Society we have only been linked with the work in Nepal for a few years. In contrast to this we also remember in our Prayer Guide this month the area where our Society's work began in 1794, and the work that has grown and continued in the country of East Pakistan. One problem facing the work now is the large number of American missionaries entering the country and "going it alone". The competition this introduces in the work is unfortunate for it tends to split an already small Christian community.

During a recent visit to the churches the Rev. H. W. Nicklin was able to conduct the ordination services of two new pastors, one a village school teacher of many years standing, the other a young man from the Pastors' Training School at Dacca. He now has responsibility for six small churches.

We remember the local leaders and teachers, particularly those in areas where there are no longer resident missionaries.

The work at home is commended to our prayers during the week beginning 8th March. We give thanks for all service given in the churches that leads to a deeper understanding of our mission to those overseas.

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Missionary Herald

Acknowledgments

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 31 December 1969)

Arrivals

- 17 December. Mr. and Mrs. A. Swanson and family from Ludhiana, India.
18 December. Rev. and Mrs. J. D. Rowland and family from Dacca, East Pakistan. Mr. J. P. Russell from Ngombe Lutete, Congo Republic (after short-term service).

Departures

- 28 December. Miss E. Wyatt for East Pakistan.

Deaths

- 29 November. Rev. Alexander George Mill, aged 84, in Cambridge (Congo Mission 1911-1947).
18 December. Rev. William John Leslie Wenger, aged 92, in Ipswich (Pakistan Mission 1904-1939).
8 January. Miss Jane Gwladus Hopkins Jones, B.A., aged 93, while on holiday in Isle of Wight. (Calcutta, India Mission 1905-1944.

General: "In loving memory of Margaret, 7 Dec. 1947," M.M.I. £3; "Miss Kate Clifford (In memory of a dear friend)" £7 10s.; Anon., £1 1s. 9d.; Anon., £3; Anon., £3; Anon., £4; Anon., £1; Anon., £1 10s.; Anon., £20; Anon., £5; Anon., £50; Anon., £5; Anon., £3.

Gift Week: Anon., £1; Anon., £1; Anon., 1s. 6d.; Anon., £8;

Special Medical Appeal: Anon., 6s.; Anon., £5; Anon., £12 10s.

Medical: Anon., 10s.; Anon., £5.

Relief Fund: Anon., £1.

LEGACIES

					£	s.	s.
November	Miss E. A. Baker, Ilford	..	..	..	531	8	5
December	Mr. H. H. Bishop	..	..	..	250	0	0
	Mrs. R. E. Bew	..	..	..	50	0	0
	Mrs. J. Borst	..	..	..	1,000	0	0
	Mrs. S. G. Barker	..	..	..	250	0	0
	Mrs. M. E. Bowskill	..	..	..	50	0	0
	Mrs. F. L. Cabbage	..	..	..	100	0	0
	Miss J. W. Fitzhenry	..	..	..	508	6	8
	Miss M. L. Footitt	..	..	..	135	12	0
	Miss M. Y. Noble	..	..	..	500	0	0
	Mr. J. Sagar, Morecambe & Heysham	..	..	..	100	0	0
	Mrs. H. E. Stonelake	..	..	..	222	10	0
	Mrs. K. V. Thomas, Bristol	..	..	..	287	19	8
	Mr. J. F. Tompkins, Northampton	..	..	..	100	0	0
	Miss M. T. Wallace, Newtown, Mont.	..	..	..	150	0	0
Correction (from January)	Miss G. R. Hailes, Llanishen, Cardiff	..	..	..	100	0	0



The Rev. L. H. Moore receives the O.B.E.

Again this year the B.M.S. was represented in the New Year's Honours List.

The Rev. Leslie Hollis Moore received the O.B.E.

Mr. Moore was a pharmacist by training but the greater part of his time in the Congo was devoted to church and school work. He was at Pimu from 1939-54. From 1954-59

he and his wife were wardens of the Union Mission House in Kinshasa. Mr. Moore then returned up river to Upoto for three years, and after a further three years at Kivuvu, the lepro-sarium at Kimpese, Mr. Moore moved to Kinshasa as Congo Field Secretary. Mr. and Mrs. Moore are now in this country on furlough prior to retirement. They have returned to the Manvers Street Church, Bath, which Mr. Moore left for the Congo thirty years ago.

Contributions, donations, or inquiries should be addressed to:

The General Home Secretary, B.M.S., 93-97 Gloucester Place, London, W1H 4AA

ANNUAL BAPTIST ASSEMBLY 1970

Programme of B.M.S. Meetings

Saturday, 25 April

7.00 p.m. **UNITED YOUTH RALLY**, Westminster Central Hall. Theme: "There's A Place For Us". Admission by special ticket only (price 3/6d.). Apply to the Young People's Department, Baptist Union of Great Britain and Ireland, 4 Southampton Row, London, W.C.1.

Monday, 27 April

11.00 a.m. **INTRODUCTORY PRAYER MEETING**, Bloomsbury Central Baptist Church.
Led by Mrs. D. R. Chesterton of Coulsdon.

Tuesday, 28 April

1.30 p.m. **WOMEN'S ANNUAL MEETING**, Westminster Chapel. Luncheon at 12.15 p.m. in the Junior Hall, Westminster Chapel.

Tuesday, 28 April

2.45 p.m. **ANNUAL MEMBERS' MEETING**, Westminster Chapel.

4.45 p.m. **MEDICAL TEA AND MEETING**, Westminster Chapel.

Wednesday, 29 April

11.15 a.m. **ANNUAL MISSIONARY SERVICE**, Westminster Chapel. Preacher: Rev. Dr. Raymond Brown, M.A., M.TH., of Torquay.

4.30 p.m. Meeting of Elected Members of the Committee, Westminster Chapel.

6.30 p.m. **ANNUAL PUBLIC MEETING**, Westminster Chapel. Valediction of Missionaries for Overseas.

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MISSIONARY HERALD



**The Monthly Magazine of The Baptist
Missionary Society**

APRIL 1970

6d

THE GROWING CHURCH (1) CIANORTE— BRAZIL

'Spectacular growth'—'fastest growing Church in the world'—these are the phrases you may associate with the Protestant churches of Brazil. B.M.S. has been in Parana, a southern state of Brazil, for fifteen years. Let us beam down on that state and take a look at its testimony of growth—together with its growing pains, as witnessed at Cianorte.

Migration

One of the reasons for the rapid church growth in Parana was the result of migration.

The north-east of Brazil, 2,000 miles from Parana, suffered for many years from drought. The new opportunities in the south became popularly known and thousands of families moved into the area. Many hundreds of these families were members of Baptist Churches.

On settlement in the south, groups of believers soon formed into congregations and they attached themselves to the nearest fully-organized church—anything from sixty to one hundred miles away.

Why was Parana chosen by these people of the north? What made them cross a continent in search of a new life?

Development

After the Second World War an English Company bought millions of acres of land in north Parana, which was then only forest. The Company, Companhia de Melhoramentos do Norte Parana (CMNP), now Brazilian, opened up the state by building roads and railways. When coffee became the popular crop tremen-



The Rev. Avelino Ferreira symbolically burns details relating to church debts, an event which brings this story of a growing church to a happy ending.

(Photo: B. K. Taylor)

COVER PICTURE:

The Rev. Avelino Ferreira leading worship at the induction of the new pastor of the First Church at Cianorte.

(Photo: B. K. Taylor)



*The original building
hired for services by the
Baptists of Cianorte.*

(Photo: B. K. Taylor)

dous economic progress was made. CMNP planned several cities from scratch as a spearhead to the region's development. Maringa has seen spectacular growth, Cianorte, further west, has been slower in developing but today has a population of 35,000.

Cianorte was the first place in the interior where B.M.S. missionaries lived and worked.

Cianorte

Cianorte during the 1950s was a town of only a few hundred people and was a congregation of the church in Maringa. The Pastor, Franciso Rodrigues de Melo, invited Rev. A. C. Elder and his wife, who were B.M.S. missionaries working in Ponta Grossa, to come to Cianorte and they were amongst the founder members of the church when it was formed on 26 June, 1957.

Rapid Expansion

The expansion of the church was very dramatic. Believers arrived daily from the north; there was also the opportunity for evangelism in a society then without social roots. Missionaries and Brazilians were enthusiastic in reaching others for Christ. But a few shadows were forming. There were critically few trained leaders to guide and teach in this period of expansion.

Pioneering work was carried out at five towns, plus other preaching points. Because of this expansion the church at Cianorte did not have the pastoral care it needed or the care its leader

wanted it to have. One man was limited in what he could do amongst such opportunities.

Further Expansion

In 1958 the Rev. D. and Mrs. Winter went to Cianorte while Mr. & Mrs. Elder moved west to Umuarama, then four hours drive from Cianorte. The church at Cianorte saw more growth and its field even further enlarged.

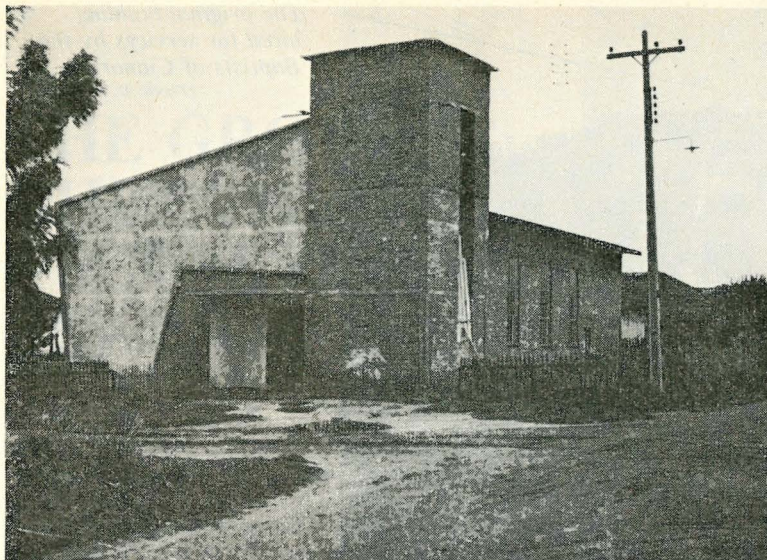
New Worker

Because of the need to serve the area the pastoral needs of the base church became more acute. In 1961 the first Brazilian minister was appointed, young and fresh from College. After a short period with the missionaries he assumed full responsibility for the work. The membership was now reaching 400. After two years extremely strenuous work the pastor was called to another work.

After an interregnum of 12 months the church called its second Brazilian pastor. During his first year he made further expansion of the work, opening more congregations, which now numbered ten. In one year one hundred people were baptized.

Cracks Appear

Disagreement arose over the church's financial commitment and other factors and, eventually, a split came and a second church was formed in Cianorte on 29 August, 1966. Attempts by the denomination to heal the division failed.



Calvary Church, the second church which grew from the split at Cianorte.

(Photo: B. K. Taylor)

Opposite:

The Rev. Derly Franco de Azivedo (centre), pastor of the first church, Cianorte, with a group of young men.

(Photo: B. K. Taylor)

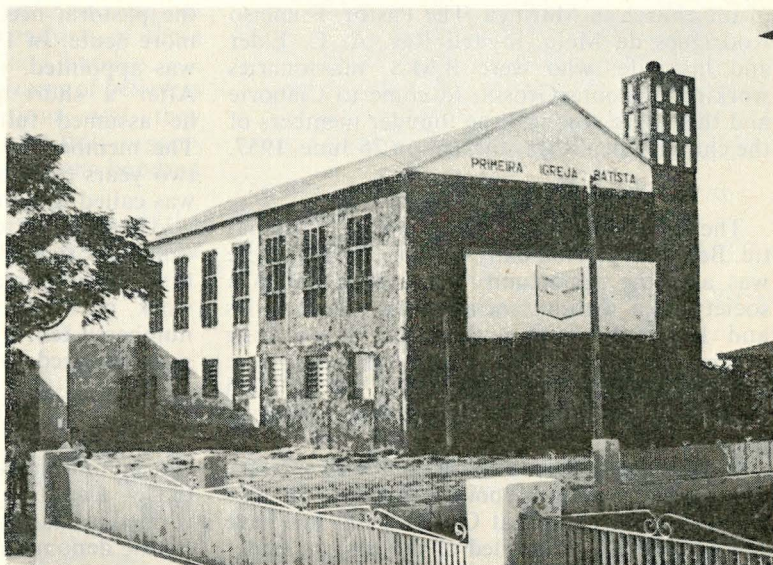
The First Church started an improvement and enlargement scheme of their building, then with a membership of six hundred. Because of inflation and bad estimating the church ran into financial difficulties. There was almost no hope of saving the situation—no hope of a pastor, no money, and with weak leadership.

Come and help

An appeal was made to the Baptist State Board and a commission was appointed to go to Cianorte.

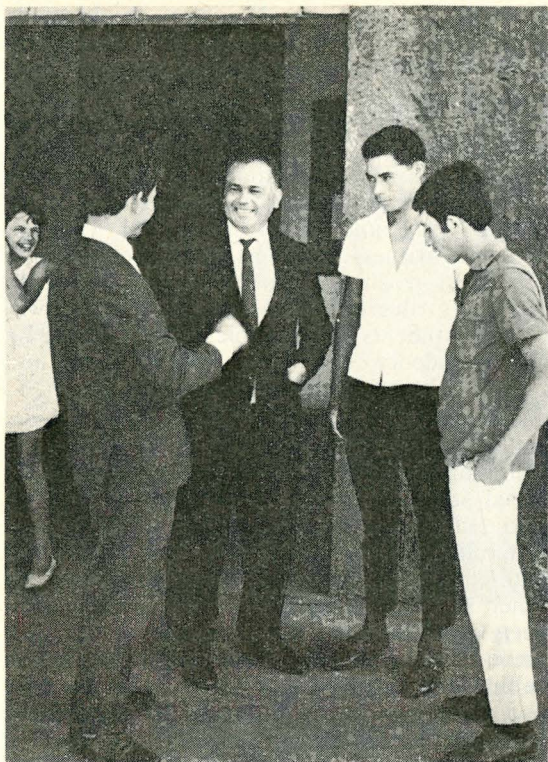
After a visit in September 1966 a report was presented in October. This showed that things were worse than the Board had imagined. The Board received an invitation from Cianorte for one of the commission to be its Pastor. The Rev. Avelino Ferreira, a B.M.S. missionary serving in the north east of Parana, was given the invitation to go to Cianorte with the full backing of the State Board.

In February 1967 a start was made to control and assess exactly all the debts. Plans were made to find money in the denomination, and the



The incomplete building of the first Baptist Church, Cianorte.

(Photo: B. K. Taylor)



large city church of Paranagua on the coast, lent £1,500 from their building fund and this paid the urgent debts. Other money came from the National Board of Baptists, which paid the remaining debts.

Fire in the Church

During this time Mr. Ferreira was able to visit all the congregations, leading them to be unified with the church. Gradually life and enthusiasm returned. Also the members gave in an extraordinary way—sacrificial giving—that the church might be free from debt as soon as possible.

On 26 June 1968, after only 18 months, the final cheque was handed to the State Secretary, Rev. A. C. Elder. All debts were paid and the bills were burnt in the church.

Contemporary picture

During the second half of 1968 the church bought a manse and in December called a Brazilian pastor. In spite of all the trouble the church has four hundred members.

The new pastor, Derly Franco de Azivedo, is from Minas Gerais and worked as a dentist

before his call to the ministry when he was thirty. On 15 December, 1968 he took up the pastorate.

At his induction the church leaders handed a letter of thanks and appreciation to Pastor Avelino, who in turn handed it to the Rev. Roy Deller, B.M.S. Field Secretary. It is translated here, for it is a letter of thanks to you who support Baptists overseas through the B.M.S. The Directors of the 1st Baptist Church of Cianorte, meeting on the 14 December, 1968 passed:

1st. A vote of gratitude and appreciation for the work done by the English Mission in the person of its missionaries who have worked here especially of Pastor Avelino Ferreira, in resolving the financial situation of the Church which obtained when he assumed its pastorate.

2nd. A vote of gratitude and appreciation to the Executive Board of the Parana Baptist Convention for the interest taken in favour of this Church.

3rd. A vote of gratitude and appreciation personal to the Pastor Avelino Ferreira for the work accomplished in this Church during the two years of his ministry.

Cianorte, 14 December 1968

(signed) Jose Lire—Vice-Moderator.

Joao H. Fabricio—1st Secretary

Helena K. Selhorst—1st Treasurer.

Is it finished?

The work goes forward in Cianorte but there is still a tremendous work to be done. It really needs four pastors to do the work of the two churches and the surrounding ten congregations. One is trying to do all this, and without transport.

A training course is now run at Cianorte for leaders, young and old, enabling them to better serve their churches. The course is integrally linked with Baptist courses in the capital Curitiba. The need is for more pastors and better trained leaders within the churches. Cianorte is playing a major part in that aim.

THE GROWING CHURCH (2) BHIWANI— INDIA

by M. Freye

IN the late nineteenth century three women missionaries made their way slowly in an ox cart along the rough road from Delhi to Loharu at the invitation of the Nawab. When they stopped overnight in Bhiwani on the edge of the Thar Desert people came to ask them to open a school. So in 1887 Miss Isobel Angus went there with two companions to open a primary school and tell the people of Christ. In 1891 Dr. Farrer followed and opened a dispensary in the centre of the town. That small group of women were to labour patiently and faithfully until the first convert, a widow, was baptized in 1896. As the medical work grew and others in the town responded to the gospel message a Christian community was established. The first minister came in 1902 and the Church was established in 1903.

Today Bhiwani is an industrial city of over 100,000 inhabitants, with tarmac roads leading in all directions. For seventy years the Mission hospital played a large part in the life of the Church and the primary school also took its share. But in 1961, owing to lack of staff and money, the hospital closed and the Church staggered from the blow. Of the twelve to fifteen missionaries only one was left, and gone was the large institutional staff. In that orthodox Hindu town it was openly said that the Christians, mostly of low caste origin, would now return to Hinduism. But they spoke with wordly wisdom not able to measure the strength of the faith of the Christian community, now in its second or third generation.

July 1963, the Jubilee of the Church, was to see a long procession walking four miles behind

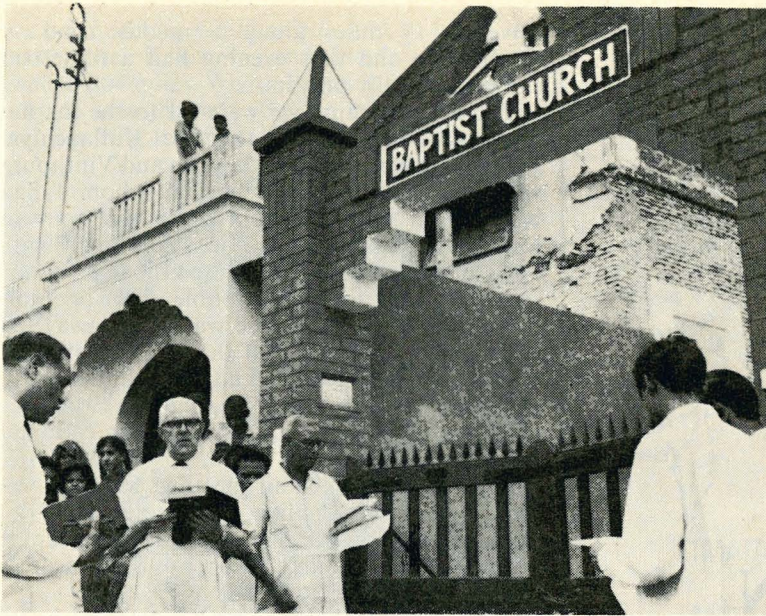
the banner of the Cross through the main roads of the town singing "Age age barho, Ai Masihio" (Onward Christian soldiers) and at each cross-road proclaiming words from the Scriptures. Young men go out from this Church into the bazaars to sell thousands of Gospels to passers-by. Christmas Eve sees a group of thirty to forty young people singing carols through the night in the byways and homes of Bhiwani. Through personal witness amongst their fellows the Christians reach many in the large cloth mills and the Colleges now established in the town. College students doing Bible Study courses by correspondence come into the Church and Christian homes for guidance and teaching.

The years have given evidence of faithfulness and there is a strong sense of fellowship in the Christian community but lack of education and social standing among some older people has also led to immature planning, jealousy and instability (especially evident in Church meetings) and some members have been easily led by other so called Christian groups seeking property and position. But through the darkness there has always been someone in the Church calling his fellowmen to prayer and patience and the Church has been led to repentance and rededication.

In 1969 another challenge came to the church when the boarding school in Palwal was moved to Bhiwani to avail itself of the empty hospital buildings and better facilities there and the many educational opportunities in the city. So today the Church is packed, Sunday School classes overflow outside the building. Through its services, prayer meetings, witnessing in the bazaars and in the new Bible Reading Room opened in 1969 alongside the Church, it witnesses boldly in that orthodox Hindu city.

Through the years many missionaries and Indians have gone into fifty or more villages in the area to preach the Gospel. The Hospital, and now the school have made contacts and created a spirit of goodwill but in hard orthodox soil of those villages, fettered by casteism, not even ten families confessed Jesus as Lord. The inquirers now come from the more educated and high caste city groups and, owing to lack of workers and missionary zeal, little work is done in the villages. Interest in the district work of Bhiwani flagged and then God set before them an open door.

In 1960 a call came from Pilani, a University campus fifty miles out in the Rajasthan Desert. In the home of the Head of the Pharmaceutical



*The Baptist Church,
Bhiwani.*

(Photo: N. B. McVicar)

Department (the young son of a Christian doctor converted in Bloomsbury Baptist Church whilst on post graduate studies in England) English services began once a month, right in the shadow of the magnificent marble temple built by the orthodox Hindu millionaire, Birla. Indian Christians, professors and students from all over India, research students from abroad, or medical staff from the Birla Hospital, were to find a spiritual home here. Today services are held in a hall lent by the College authorities. Land has been bought by Pilani Christians against the day when they will have their own Church—a centre of witness to the love and saving power of Jesus Christ.

In 1969 again a call was heard in Bhiwani—this time from Khetri, forty miles further on from Pilani among the rocky scrubland of Rajasthan, where the Government is promoting a huge copper mine project, miles out in the desert. Into this remote area Christians have been transferred from all over India, to make a home far away from their own people and the family life so dear to them. Unlike Pilani with its shifting population, the Christian young people who have come to Khetri with their children expect to make it their permanent home. They are mostly skilled workmen, professional people, or Government servants. The Labour Officer is a Christian and in his house, larger than some others, services have been started, deacons and Church officers appointed, and a centre of Christian witness established.

The temperature of Bhiwani is very hot and so is the temper of its people. Not yet established in their social standing, in many cases so much higher than that of their parents, there has, through the years, been much dissension, but at the present time the Church is united and very conscious of the challenge from the boarding school in its midst, the College students and others coming to the services, and to the Bible Reading Room, and the two daughter Churches still to be fully established. There are several dedicated laymen in the Church, but lack of leadership and initiative and little contact with the world outside holds them back, but, established and sure in their faith,

A safe stronghold their God is still
The city of God remaineth.

TREKKING IN CEYLON

by S. F. Welagedera

JUST over two years ago we began a new form of outreach from Matale. We left in the morning and travelled by bus to our starting point for the day. Then we visited homes, villages, bazaars and fairs along the way. If there was a known Christian family in the area we wrote earlier and requested a little lunch. This enabled us to work through the afternoon as well and if another Christian family was nearby we held an evening cottage meeting. In this way we must have visited over **5,000** homes in a vast area. We have also distributed over 6,000 free tracts and sold more than 1,500 gospels.

On one major trek we set out with over 600 gospels and 3,000 tracts. Our plan was to speak at bazaars and market places and spend time in scattered Christian homes. At Galewela we looked up three Christian families. From there we went to Budugehinna and to Dewahuwa where we had a well attended open air meeting. One leading businessman invited us in for cool drinks. He bought four Tamil gospels and ordered a Tamil Bible. In addition we sold over one hundred gospels and gave away many tracts. The businessman wanted us to visit at least once a month. At Andiyagala we had another good gathering with many children present. We had prayer with a Roman Catholic family. We

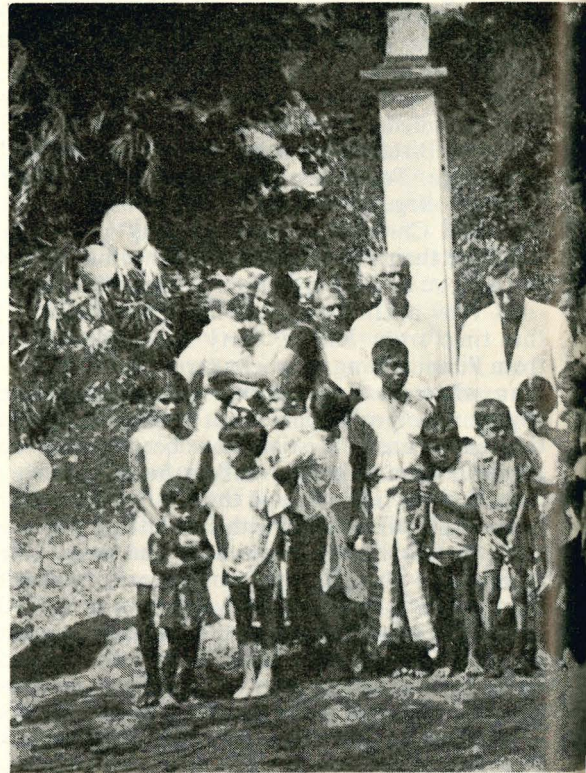
travelled $1\frac{1}{2}$ miles along a muddy road to Kiriniwatta and that evening had a film strip show and family prayers.

The next morning we were off to the market place at Negama and then to Kallanchiya. From there we went to Kalawewa and Vijithpura where I met a graduate teacher whom I had baptized at Kandy. From there we went to Maha-illuppallama where we had lunch with one Christian family and visited the other three.

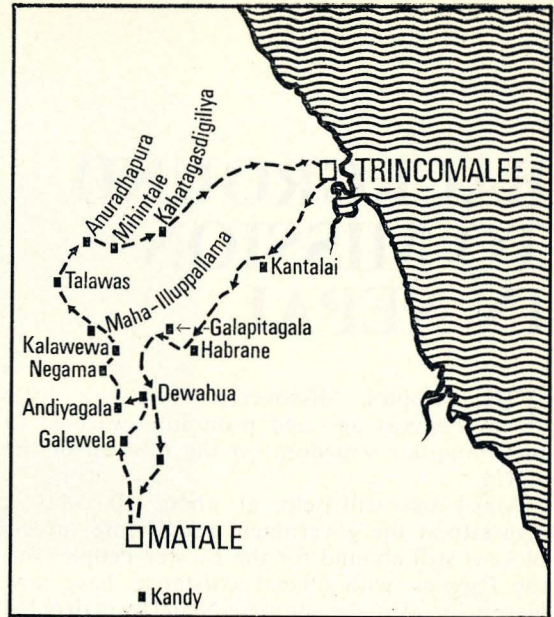
A man tried to create trouble at an open air meeting at Talawas but he was taken away. At Anuradhapura the wife of the local Member of Parliament is a Baptist and she wanted us to visit more often. A local Anglican was also eager for us to spend a few days there conducting services.

We had other open air meetings as we travelled to Kahatagasdigiliya, Mihintale and Trincomalee. By now we had exhausted our supply of tracts but were able to borrow some from a Pentecostal pastor.

We left for Habarana. At Kantalai we had a large open air meeting and on the way spoke with farmers in a wayside shelter. From Haba-



rana we made for Galapitagala and so home to Matale, via Kekirawa and Naula. We had travelled 304 miles. We took almost every opportunity to sow the seed. So far I have received four inquiring letters as a result of the tour.



Above:
Map of itinerary.

Above left:
The Rev. Stephen Welagedera, making use of his amplifier in preaching the gospel by the wayside.

Left:
The Rev. Stephen Welagedera with the Rev. H. T. D. Clements at the Christmas service at Kekirawa.



BACKGROUND TO MISSION IN NEPAL

THE Hippies "discovered" Nepal a little over a year ago and promptly swarmed to this mountain kingdom on the rooftop of the world.

Marijuana still sells at about 10 cents a cigarette at the government retail store; exotic blooms still abound for the Flower People. But the Hippies, with official assistance, have now largely forsaken the country: Nepal soon decided it has more pressing matters to deal with.

Firstly, its being situated between China, on the northern border with Tibet, and India to the south, involves maintaining some delicate relationships. At this the bespectacled, scholarly-looking King Mahendra has so far been successful, obtaining international aid and good will from all sides, from China, India, the USSR, the USA and Britain alike, and other countries such as Federal Germany and Israel.

Cracking the Feudal Chrysalis

Then there are land reform and land tax problems, which, in a country only just emerging from the feudal chrysalis, recently brought about riots.

Students in Nepal have also caused their share of headaches. This educated Nepali youth is a new elite, and, as the first generation in a still isolated society to know anything of the outside world, they are understandably impatient.

And there is the urgent problem of national education: in a population of just over ten million, a little under 400,000, or less than three in every ten children between the ages of six and eleven years, now go to the country's 6,300 primary schools. Of these, less than two out of every ten make it on to Nepal's 741 secondary schools, where 69,000 pupils, about 5% of all children of secondary age, are enrolled. A good three-quarters of all the teachers instructing these children are still untrained.

In higher education, though there are 24 colleges in Nepal affiliated to the country's Tribhuvan University, total student enrolment is little more than 10,000.

In all these enrolment figures, girls average at about one to seven to boys. And, for good measure, the adult illiteracy rate is around 80% plus.

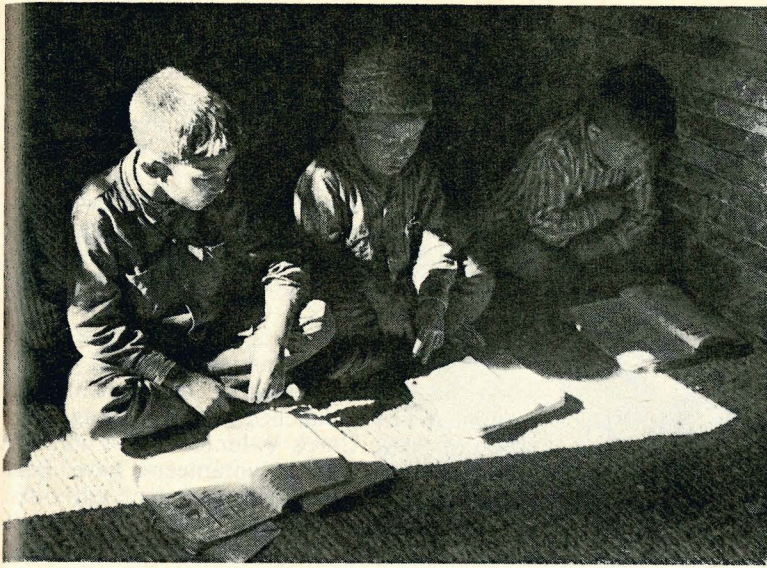
The present government Five-Year Plan originally aimed at providing primary education for 40% of its primary children by 1970, but this target has since been lowered to 31%. As the attendance figure now stands at 29%, this increase may well be achieved by the end of this year. But the Karachi Plan target, set by Asian Ministers of Education at a Unesco Conference in 1960, for universal primary education throughout their region by 1980, will certainly not be reached by Nepal much before the turn of the century.

Yet this sombre education picture is not as bleak as it seems. Since 1951, when the present king's father put an end to the Rana dynasty of hereditary prime ministers and introduced reforms, the number of primary schools has increased from 200 to 6,300.

Communication Problem

Nepal's present predicament in education derives largely from its geography. A landlocked country of some 54,000 sq. miles, or about the size of the State of Florida, it extends in an elongated rectangle along the arc of the Himalayas. Until 1956, Kathmandu was an isolated capital having no modern surface transport link with the outside world. In that year a hard-topped road connecting it with India was completed. Air transport was introduced in 1950 with the construction of a fair-weather landing strip near Kathmandu. An all-weather airport, albeit with a short, non-jet, runway, has since been built. Nepal's only railroad is a narrow-gauge line 29 miles long from Raxaul on the Indian frontier to Amlekhganj near the foothills. Thence, a government-operated aerial cableway transports cargo up to Kathmandu.

The only means of travel across country is by air to one of 15 airstrips. There, to reach most towns or villages often involves several days of travel by foot. Over half of the country's postal system is still carried on by a corps of some 1,500 runners, who work in relays, each travelling about four miles, carrying his leather mail pouch and a sharp spear—to fight off brigands and tigers—with four little bells at the other end, to



In four out of five schools in Nepal, a rush mat on a stone floor serves as a desk. But in a way, these youngsters at Bhaktapur Primary School are lucky; they belong to the three in ten children between 6 and 11 for whom there are schools.

(Photo: Inesco/Dominique Roger)

announce his arrival, as sound travels far through the pellucid air of the deeply silent valleys.

Observing surrounding Asian lands where education is proving more and more to be the key to national development and progress, the Government decided the situation in Nepal was alarming enough to need outside help and advice. Bilateral aid was first obtained, as traditionally, from India. Later substantial aid for education came from the US Agency for International Development and help from the Peace Corps.

In 1965, following a survey by a team of Unesco educational planning experts, a five-year joint Unesco/Unicef educational project was launched, which coincided with the government's own Five-Year Plan. This project aimed at eliminating, or at least easing so far as possible, the biggest bottleneck choking educational development—shortage of qualified teachers—and at the same time providing more general science teaching.

As is usual in such joint projects, Unicef has provided educational materials, science equipment for teacher training, vehicles, fellowships and stipends for trainees—aid totalling some \$710,000 to date. The Nepali Government's matching contribution has been around \$3 million. Unesco, after suggesting the groundwork and pattern for the whole project, has supplied four international experts.

The most urgent need is not only to produce more, and especially better, teachers but also to provide refresher and up-grading training for those

already in service. This means much emphasis on the "new" science teaching at all levels—whereby pupils are encouraged to learn by doing and finding out things for themselves. The appeal to the natural sense of curiosity in children can usefully be employed in other branches of education besides science. But, as King Mahendra observed in one of his "sayings" handed down from the Royal Palace (and now printed in the form of a small book, also between red covers): "Science alone can get us out of the rut of ignorance and poverty."

Specifically, the project involves improving both primary and secondary teacher training facilities at Kathmandu's College of Education, attached to the Tribhuvan University, and at the country's four other primary teacher training centres.

Since 1966, regular four-week, in-service training workshops have been held during vacations for 30 primary science teachers at each centre—in all 150 teachers. Eight-week workshop training courses have also been held at the Kathmandu College for some 40 to 50 secondary science teachers each in the long winter vacation, when schools in this part of the country close down because of the cold.

Prejudice against science

One fact that does not help the government's plan to get more science taught in Nepal's schools is the reluctance of students in higher education to take science as a major subject. Of the 300 to



Reading can be fun, but these boys' parents probably never had the chance to discover this: 80 per cent of the adult population is still illiterate.

(Photo: Unesco/Dominique Roger)

400 regularly attending the University College within Tribhuvan University, only a handful select science each year. The rest prefer liberal arts, social and economic studies and other courses, which, they feel, will lead more directly and quickly to government jobs.

As if to prove the exception to the one to seven rule for the girl-to-boy student ratio, three of the present group of science graduates now undergoing the special training at Kathmandu College, are women. One, Miss Durga Manandhar, 26, whose home is in Kathmandu, a B.Sc. in biology, and who has also taken a degree in education at Toronto University, sought to explain this reluctance to take up physical sciences. "Most people don't take physical science chiefly because they

are scared by the mathematics involved", she said. "Maths is not taught well here. Lecturers go too quickly; they think the subject easy, but most students cannot keep up with them . . ."

A Science Education and Equipment Centre has been set up under the Unesco/Unicef project. It is run by a Unesco expert from the U.K., Mr. Thomas A. Richardson, with his Nepali counterpart, Mr. Bhairab Prasad Upadhyaya, of the Ministry of Education, in charge of the Centre. As always, each international expert has one or more local counterpart staff whom he trains to take over when he leaves.

The Science Centre has amalgamated into its work the Science Teaching Enrichment Programme (STEP), launched a year or so ago by a group of Peace Corps Volunteers together with Mr. Upadhyaya. These volunteers have been preparing and simplifying science textbooks, teachers' notes and guide books and general curricula. At the same time, they have been devising prototypes of inexpensive, home-made, general science teaching equipment, which can be fashioned from local materials.

Nine-day Trek

The whole matter of school equipment is very much of a problem in Nepal—not only obtaining it, but also getting what is available into place. For example, a few weeks ago, Janajagriti High School in Solukjumbu district, the nearest school to Mt. Everest (barely 20 miles from the base glacier), received its allocation of a Unicef grade I school equipment set.

Some 400 kilograms of equipment, from glass beakers, forceps, spirit levels, hacksaws, magnets, tuning forks, glass prisms etc. to tumbling mats, and a basket-ball set, complete with referee's whistle, for physical education, had to be carried for nine days on the backs of six porters from the nearest point a jeep could reach. Their way lay across mountain passes, through ravines, all at 10,000 feet or above.

This is the way of life in Nepal: for purely physical and geographical reasons, development of education, not only increasing the number of pupils and teachers in schools, but taking the necessary steps for improving teachers' qualifications, is going to be a long process.

Even if the Hippies could be encouraged to come back to swell the number of porters toting school equipment around the peaks and crags and through the valleys of Nepal, it is still going to take a long time.

(UNESCO FEATURES)

SUMMER SCHOOLS

by G. E. Marshall
(B.M.S. Y.P. Secretary)

In the B.M.S. Missionary Herald issued in May 1910, there was an article entitled 'Our First Baptist Summer School'. It stated that many inquiries had been received in the B.M.S. Young People's Department about the Missionary Summer School to be held in Folkestone from 2 to 9 July. Friends were earnestly advised to register as soon as possible for a large attendance was anticipated. The article also contained messages from the leaders of the denomination at that time, among them Mr. G. W. MacAlpine, J.P., President of the Baptist Union of Great Britain and Ireland, the Rev. Charles Brown of Ferme Park and the Rev. W. Y. Fullerton of Leicester, who later was to be appointed as General Home Secretary of the B.M.S. The Young People's Secretary who arranged this first Summer School was the Rev. J. R. M. Stephens.

In the August issue of the Missionary Herald in 1910, an account of the success of the first Summer School was recorded in another article entitled 'Our First Summer School'. "The unanimous verdict of all who were present at the B.M.S. Summer School at Folkestone was that it must be the first of many similar gather-



First Summer School—Folkestone, 1910.

ings. That is sufficient testimony to its success". So read the opening paragraph of that article. A deep debt of gratitude was recorded for the gracious ministry of the Rev. F. B. Meyer, B.A., who gave Bible studies on the Acts of the Apostles.

This Summer School was used for missionary education, of which there was plenty, but also there were times for recreation mainly in the form of excursions in the immediate vicinity of Folkestone and even as far afield as Canterbury and its Cathedral.

The article in the August Missionary Herald commented: "There is something about a Summer School which defies description, and that is the atmosphere". For those who have shared Summer School throughout the 60 years since 1910, I'm sure there would be a measure of agreement about this statement. Some would

facetiously agree that Summer School defied description, it has to be seen and experienced to be believed! But many have appreciated the kind of Christian experience which Summer School can give.

It would be easy to glamorize and wax eloquent about Summer Schools on this occasion of their Diamond Jubilee. One must be careful to avoid over statement. However, to say that they have played a significant part in the life of our denomination and Society is no exaggeration. So many people in all generations now can recall their days at Summer School. To say that some men are ministers and other men and women are missionaries simply because they went to Summer School might be stretching the facts, but for many a Summer School holiday was a link in a chain of events that eventually led them into various forms of service

for Christ and His Church throughout the world.

As many of you read this article, you will recall the places, the people, the fun and enjoyment connected with your Summer Schools. Time and space do not allow mention of them all, but in your own hearts offer your gratitude to God for all that this has meant to you. Think for a moment of those who shared Summer School with you and are now serving the Lord overseas—they need your continuing remembrance. Some of you will recall the various Young People's Secretaries of the B.M.S. who have had the responsibility of arranging the Schools throughout the years. Now in varying spheres of service—they gave their time and effort in arranging staff, centres and programmes. Through their efforts and the continued backing of the Society, Summer Schools have been maintained.

A wide influence

Now in 1970, we are inviting young people to share in B.M.S. Summer Schools. We share a large and varied programme with the Baptist Union Young People's Department. Again we invite young people to learn more of our Baptist activity overseas and the part that they can play in it. The study is done in the context of holiday and Christian fellowship. Some of the young people in Summer School today are only connected with the very fringe activities of our churches. They know little of the activities of the churches in our own land let alone the far flung outposts. They understand even less the meaning of the Gospel and the reason for Christian work. This makes the

task at Summer School rather more complex but infinitely more challenging for those who lead. Through contact with Christian people in this context of Summer School fellowship, many have understood more and even professed faith in our Lord Jesus Christ. We would not deny them their place at Summer School.

Planning for the future

On the other hand there are the young people who are thoroughly involved in the life of their churches. Engaged in Christian activity at home or in college, university, factory, office and school. They are anxious to know more about Christ's work in the world and to be more involved. We hope that Summer School can sustain and widen this interest immediately and in the future.

We could have celebrated 60 years of Summer School with magnificent celebrations. Instead we are trying to look to the future to see the continuing role of Summer School in the 70s and beyond. Times are very different from 1910 or the years since then. Different attitudes and ideas among young people, new and experimental methods of education demand a rethinking of our Summer School programme. At the moment a small Summer School Committee is looking closely at all aspects of Summer School to make changes where necessary or to confirm and strengthen those things which already exist. Please pray for them that they may have understanding particularly of the young people they seek to serve and that their deliberations might be for the advancement of the Kingdom.

Finally, a word of thanks must be given to those who

over the years have been the leaders at Summer School. Ministers, missionaries, students, the rank and file of our churches. Through their cumulative work through a number of decades, the Gospel has been aided in its progress round the world. People who we shall never know, yet with whom we are one in Christ, must give thanks for Summer Schools.

Now, remembering with gratitude all your Summer School experience, please commend this year's programme to young people. Here are the B.M.S. details. Full details of BU/BMS Schools are to be found in the Summer School Newspaper available from the B.U. and B.M.S. Young People's Departments.

Bexhill, Sussex, 25 July to 22 August. (Accommodation for a small number of families at this centre)

Duffield, Derbyshire, 1 to 15 August, minimum age 16 years.

Duffield, Derbyshire, 15 to 29 August, minimum age 18 years.

Lampeter, Wales, 1 to 15 August.

Monkstown, Ireland, 1 to 29 August.

Alloa, Scotland, 15 to 29 August, minimum age 17 years.

Besenfeld, Germany, (Motor-ing Summer School), Friday, 28 August to Saturday, 12 September.

Kraljevica, Yugoslavia, 21 August to 4 September.

Background to Prayer

AS we continue to remember East Pakistan in our prayers during the first half of this month we are aware of the variety of work in which our missionaries are involved.

There is the pastoral work for the encouraging of the church fellowship, the medical work centered at Chandraghona and the theological training based in Dacca.

It is also from Dacca, rather than Narayanganj as mentioned in the Prayer Guide, that the outreach to Garo and Bengali villages is now planned.

Mr. Stockley with his family has now returned to serve in an advisory capacity with a Co-operative Association in the Chittagong Hill Tracts and will be involved in considerable travel.

From Jamaica there comes encouraging news of conversions and baptisms and the churches' share in the Crusade of the Americas. The advent of converts underlines the need for the lay training programme.

As the month closes the Baptist Assembly will draw to London Baptists from all over the British Isles. We remember the importance of the Missionary Society in the life of the denomination, and seek for an understanding of God's will in all future planning.

NOTE: This Background to Prayer is prepared in conjunction with the B.M.S. Prayer Guide. Copies of this Prayer Guide are still available from the B.M.S. Publication Department. Price 4/-.

Acknowledgments

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 31 January 1970)

General: Anon., £10; Anon., £1; Anon., £3. 10s.; Anon., £1; Anon., £7; Bardin £3; Anon., £1; Anon., £2; Anon., £5; R.C. £10; K.U.G. £5; Anon., £1; Anon., 1s.; Anon., £5; Reenent £4; Alma £20; L.M. £4; Prove me now £5.

In loving memory of Mrs. Joshua Unwin of Histon (nee G. Saul of Gt. Yarmouth) £5.

Gift Week: Anon., 10s.

Medical: Anon., £5.

Legacies

January		£	s.	d.
Miss M. M. Colwill, Cornwall .. ..	..	40	0	0
Mrs. M. S. Crocker, Saffron Walden ..	..	50	0	0
Miss M. F. Guyton, Worthing .. ..	..	350	0	0
Mrs. G. Hancock, Mill Hill, London ..	..	75	0	0
Miss S. E. Hatch, Northampton .. ..	..	50	0	0
Mr. C. H. Millman, Leicester .. ..	..	1	13	4
Miss I. H. Nelson, Palmers Green .. ..	..	1,200	0	0
Mr. T. F. Scott, Teddington .. ..	..	100	0	0
Miss M. I. Thomas, (Medical) .. ..	..	50	0	0
Mr. W. Welton, Paignton .. ..	..	100	0	0
Mrs. K. R. Wilmshurst, Brighton .. ..	..	50	0	0

Missionary Record

Arrivals

- 22 January. Mr. and Mrs. J. H. West and family from Darjeeling, India.
- 5 February. Mrs. H. W. Nicklin from Barisal, East Pakistan.
- 7 February. Mr. and Mrs. E. Fuller and daughter from Ngombe Lutete, Congo Republic.
- 8 February. Mrs. V. M. Corlett from Calcutta, India.

Departures

- 23 January. Mr. and Mrs. D. J. Stockley and family for Chandraghona, East Pakistan.

Birth

- 22 January. To Dr. and Mrs. D. K. Masters, at Pimu, Congo Republic, a son, Andrew Stephen.

ANNUAL BAPTIST ASSEMBLY 1970

Programme of B.M.S. Meetings

Saturday, 25 April

7.00 p.m. **UNITED YOUTH RALLY**, Westminster Central Hall. Theme: "There's A Place For Us". Admission by special ticket only (price 3/6d.). Apply to the Young People's Department, Baptist Union of Great Britain and Ireland, 4 Southampton Row, London, W.C.1.

Monday, 27 April

11.00 a.m. **INTRODUCTORY PRAYER MEETING**, Bloomsbury Central Baptist Church.
Led by Mrs. D. R. Chesterton of Coulsdon.

Tuesday, 28 April

1.30 p.m. **WOMEN'S ANNUAL MEETING**, Westminster Chapel. Luncheon at 12.15 p.m. in the Junior Hall, Westminster Chapel.

Tuesday, 28 April

2.45 p.m. **ANNUAL MEMBERS' MEETING**, Westminster Chapel.

4.45 p.m. **MEDICAL TEA AND MEETING**, Westminster Chapel.

Wednesday, 29 April

11.15 a.m. **ANNUAL MISSIONARY SERVICE**, Westminster Chapel. Preacher: Rev. Dr. Raymond Brown, M.A., M.TH., of Torquay.

4.30 p.m. Meeting of Elected Members of the Committee, Westminster Chapel.

6.30 p.m. **ANNUAL PUBLIC MEETING**, Westminster Chapel. Valediction of Missionaries for Overseas.

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MISSIONARY HERALD



**The Monthly Magazine of The Baptist
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MAY 1970

6d

THE BIRTH AND GROWTH OF LUDHIANA

THE beginnings of the Christian Medical College and Hospital, Ludhiana can be traced in the minutes of the Baptist Zenana Mission which are now in the archives of the Baptist Missionary Society.

The subject was first discussed at a Baptist Zenana Committee meeting on 13 October 1893, when the members had before them a letter from one of their missionaries, Dr. Edith Brown, of Palwal, who was putting forward the possibility of a scheme for establishing a Christian Medical School for Girls in the north-west of India.

The Committee, however, also had a letter from another of its missionaries, Dr. Ellen Farrer, of Bhiwani, who questioned the advisability of such a scheme at this time. It was therefore decided that no action be taken until further information had been sought.

The question was again considered at the meeting of 16 February 1894. By this time Dr. Brown was able to convey the results of a meeting of women medical missionaries which had been held at Ludhiana on 20/21 December 1893. They had proposed the establishment of such a school and thought that if several societies would unite, its support would not be a heavy expense on any one Mission. There were 14 signatories to this proposition including those of Dr. Edith Brown and, now, Dr. Ellen Farrer. It was as a result of this proposition that the Committee of the B.Z.M. decided to support the setting up of such an institution and agreed

LUDHIANA CELEBRATIONS

The Christian Medical College and Hospital has been holding its 75th Anniversary celebrations.

The B.M.S. sent its greetings for the occasion and now pays tribute to the life and work of the Hospital in this Ludhiana issue of the Missionary Herald.

The material for the two articles has been supplied by Miss J. M. McLellan, currently Acting Nursing Superintendent at Ludhiana, and Miss E. Throup, former Medical Superintendent.

that Dr. Edith Brown should be released from her work at Palwal at the end of March for that work. The Committee also agreed that her salary should be paid until the end of September 1894 and that they would make an annual grant of £50 or more, if practicable, for the support of the Medical School.

So, in 1894 the first Medical School for Women in India was opened, with Dr. Edith Brown at the head. Through the years many societies have given their support, but possibly the most important period in the life of the hospital is that which dates from Partition in 1947.

Men are admitted

The Hospital became a general hospital overnight in September 1947, when male patients were first admitted. It was a time of great suffering and sorrow; the hospital was bereft of staff and equipment. At that point, the College was facing the necessity to either close or upgrade. God sent many overseas and national staff, and the work continued.

The School of Nursing became an A Grade School, offering the highest training then available. This was because the hospital now treated also male patients.

In 1949, the Punjab Health School was established with Miss Sen as the first Principal. Shortly afterwards the integration of that and the midwifery course took place and Health Visitors were given a two and-half years' course. Auxiliary nurses training was carried out from 1955 to 1963.

Plans for a new hospital were made as the College started to upgrade to the M.B., B.S. standard. We laid the foundation stone in 1954

and by 1957 the Hospital was ready for occupancy.

Those of us who remember the inconvenience and difficulties of the Old Hospital building were simply delighted with this good modern Hospital. Humorous incidents took place as villagers got used to watching the elevator going up and down or were astonished to hear the telephone ring. It is a real joy to work in the New Hospital. A new Theatre suite, and a splendid Recovery Room attached to it, are all so much appreciated. The wards are large and airy. They were only meant to house 32 patients, but today we have 50 or more in each of the wards. The Obstetrics and Gynaecology services continue in the Old Hospital building. The total bed capacity is 530 at present.

A widening influence

Buildings or plans are of little use without people, and many good nursing personnel from India and overseas became involved in planning and consolidating the Nursing Services in the Hospital and the Nursing Education in the School. Miss Henderson was the first Nursing Superintendent. She served from 1913 for twenty years. Miss Mason served from 1933 to 1947. Both of these women made a wonderful contribution. Miss Mason is living in retirement in England. Miss Dennis and Miss Throup and Miss Craig all made splendid contributions as Nursing Superintendents, each so different, yet

each making her unique contribution.

Miss Alice Charan Masih, one of our own graduates, took over after Miss Craig's death, and is the first national Nursing Superintendent. She is at present on study leave.

Nursing Superintendents have served on the Indian Nursing Council and the Punjab Nursing Council. Our Tutors have served as Inspectors of Schools of Nursing throughout the area.

The trained staff of the Hospital are all active members of their professional organization, the Trained Nurses Association of India; Senior nursing personnel continue to hold office in the T.N.A.I. Council. This link with colleagues from Government and other institutions is very valuable.

Meanwhile, Hospital services continue to grow. The Medical College not only upgraded to M.B., B.S. standards, producing the first pioneer group in 1956, but has also become recognized for post-graduate degree training.

Since 1949, nursing staff personnel have been sent overseas for training. Assistance has been given by the Colombo Plan, World Health Organization and Trained Nurses Association of India; Overseas Mission Boards have also given scholarships. Many of the present staff have received post-graduate training overseas. Full advantage has been taken of the courses offered by the College of Nursing in Delhi. We still continue to channel staff to those various courses. No one is appointed to a Sister's post, unless in exceptional circumstances, without having post-graduate training.



Nursing staff with graduate nurses, administrative staff, and tutors.



Miss J. M. McLellan presenting her report at the 75th Anniversary celebration.

Throughout the years, national leadership has been fully developed; the nursing and educational services are 90% staffed by nationals. A few overseas personnel still serve in specialized areas.

In order to keep pace with the clinical and academic demands of a leading Medical College Hospital, it was necessary to upgrade the entire Nursing Services and Nursing Education. A new nursing structure was approved by the Governing Body. This programme commenced in 1968 and is still under way. Extra staff were made possible by generous gifts from American Churches.

The staff have been strengthened by intro-

ducing an eight-hour shift system. There is no department in the entire hospital which is not covered day and night by trained staff.

Several members of the nursing staff are taking the B.Sc. degree in Nursing. Others are overseas taking further specialized courses. It is intended to develop post-graduate training more and more as staff continue to take the degree courses or to prepare themselves for positions of leadership and to serve as Nursing Sisters.

Practically all speciality procedures in medicine and surgery are carried out in the Hospital. Nurses are being prepared who can intelligently apply theory to practice, able to understand and use new and complicated machinery, such as cardiac monitors and artificial kidney machines. Nurses are members of the team of the Special Metabolic Unit in operation in the Hospital, as they are in the research Burn Unit and the Open Heart Unit. An Intensive Care Unit is staffed by nurses specially trained for this purpose.

A widening teaching programme

During 1969 a small Paraplegic Unit was opened and a small Leprosy Unit.

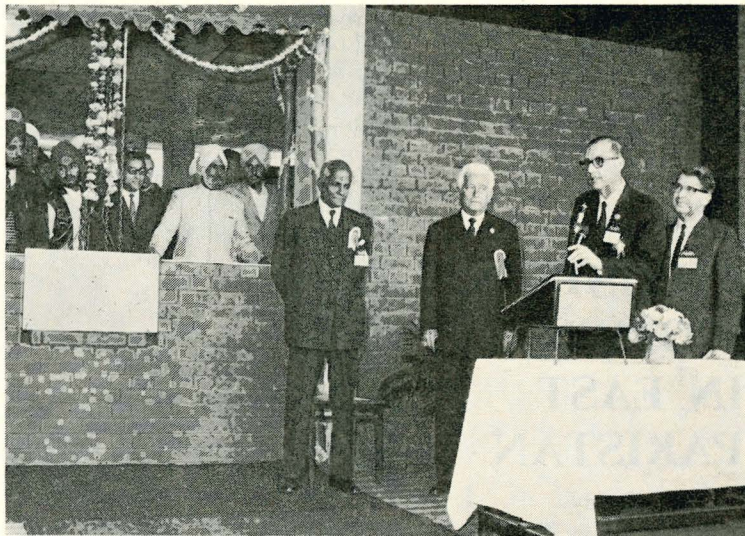
An on-going in-service education programme is being carried out. During the last year a Post-Graduate Education fund was established. The Nursing staff have raised the first 3,000 rupees of this fund.

The entire Community Health Programme, one of the oldest in the Punjab, is being further developed. This covers all aspects of hospital work. General nursing and Midwifery, Family Planning and ante-natal and post-natal clinics will be integrated under the wing of the Public Health Service, where nurses will be given further experience in our urban areas and also in the rural areas at Narangwal and Lalton, where we have small rural hospitals.

The present ratio of staff to patient care is excellent. In all our advances good care for the patient is the most important consideration. We have over 200 trained staff including Sisters and Staff Nurses.

The School of Nursing is an integral part of the upgrading programme. The student body is being gradually increased in order to give the student better status and the patient better care. The students have a forty-hour week and a whole day off in addition to having one Study Day. The requirements for school admission have been raised to Second Division Matriculation and

The laying of the foundation stone of the new private patients' block.



Second Division Higher Secondary as minimal, while preference is given to candidates holding Pre-University recognition with Science subjects and Pre-Medical qualifications. In the last batch, many students with Pre-University qualifications were admitted. We aim at having students with good academic background and yet with a real desire in their hearts to accept nursing as a vocation. We try to inculcate into them a sense of caring for the individual patient as a person.

Plans for new work

Being a Christian Institution, the students are taught the intangible qualities of love and compassion, honesty and integrity, without which nursing is of no effect. Throughout their stay of four years, the students develop and emerge as disciplined young people, ready and willing to take their place as responsible citizens. During this year, the results of the School of Nursing have been very good indeed. In the last examinations, 19 nurses took honours in the General Nursing State examinations and nine in Midwifery examinations. To obtain honours, a minimum grade of 75 per cent is essential. In these last examinations the overall number of honours (obtained in more than one subject) totalled 38 honours in all.

This coming year we look forward to the development of post-graduate courses, which are very much needed in the Punjab. They have been

carefully planned in consultation with Government personnel. We hope to start very soon a course in Ophthalmic nursing. The hospital in Ludhiana is noted for the service rendered in its Eye Camps and in the splendid Ophthalmic Department in the hospital. This we wish to share with others. A Theatre course is also being commenced and a Ward Sisters' course.

Since the early days of the School of Nursing to the present day, 930 nursing students have graduated as Nurses and Midwives. Many are holding responsible posts in India, others are overseas in Canada, America and Britain. So far, 261 Health Visitors have graduated from our Health School.

We have now entered a new era of still further development and perhaps the beginning of a College of Nursing, giving a degree course.

CHRISTIAN WOMEN IN EAST PAKISTAN

by Nesta Soddy

IN a country where so strong an emphasis is laid upon the seclusion of women, opportunities for any social service are so few as to be almost non-existent. A few women, mainly Muslim, who are connected with high-ranking Government officials, do occasionally engage in social service, but this is very remote from the life of most women. The normal pattern of life for women of all religious beliefs ranges between their

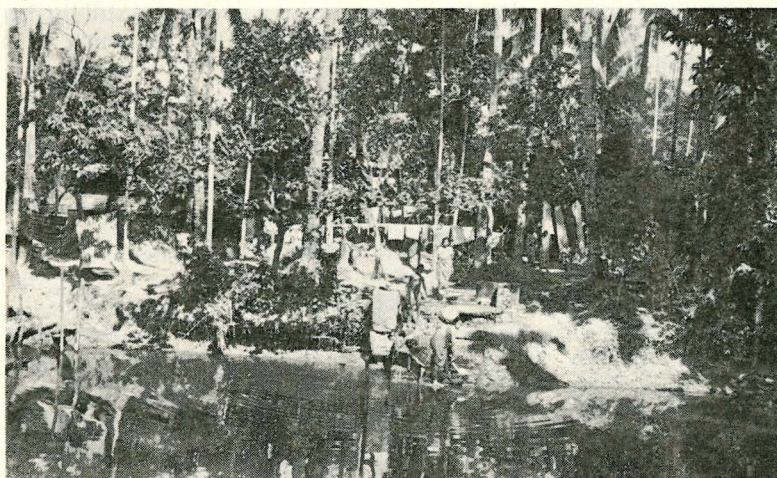
own homes, and the homes of friends and relatives. Even professional women are usually married, so that in general one sees the home as the only sphere in which women may serve the community. This limits their opportunities to being good home-makers, and being good neighbours.

Being good neighbours

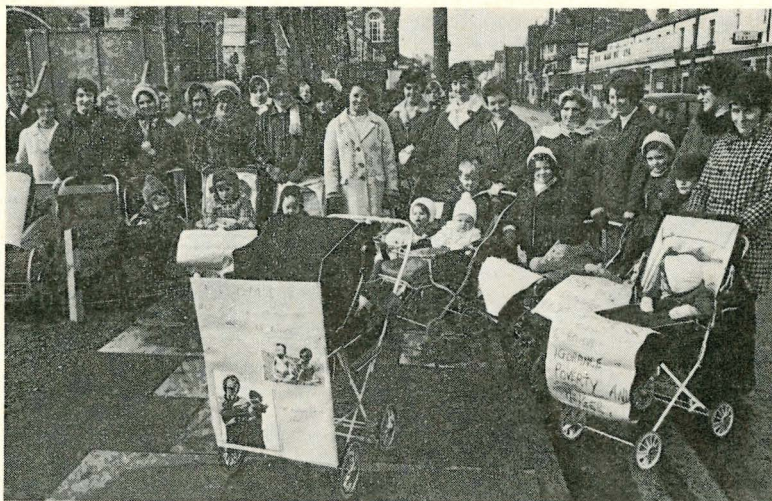
Perhaps the main impact of Christian women on the community is their neighbourliness. Frequently the Women's meeting connected with the church will receive an invitation to go as a group and offer prayer for the recovery of a sick person in a Hindu or Muslim home—or to give thanks when recovery is complete. The house is usually too small to hold such an influx, so mats are spread in the courtyard, and all sit together in worship. The hostess is asked to say why she has called the meeting, then prayer is offered, and afterwards there is a chance for chatting, strengthening the sense of sisterhood which is the best basis for witness.

In one of our cities there is a meeting of a different type, among women of a more sophisticated background. Their fellowship is along the lines of exchanging recipes or knitting patterns, or writing articles which they read to the group. There is no specifically Christian witness in this meeting, yet the Christian woman who organizes it is performing a real service to her friends of other faiths, and there are opportunities of informal talks about Christian beliefs and practices.

It sometimes seems as though the women of this land are so circumscribed that they can do little to strengthen the Church. In fact they have a vital role to play. In their hands lies the moulding of the rising generation, and through the open doors of their neighbours they can move to minister in a way which is instrumental in breaking down prejudice just where it might do most harm. They need prayerful support that they may take such chances as come, without rebelling at the restrictions which appear to be so limiting.



*A village tank in Barisal, East Pakistan.
Photo: A. S. Clement.*



The Young Women's Guild sets out for its afternoon sponsored walk.

PRAM PUSHERS' WALK

THE idea originated in our Young Women's Guild when we were discussing our contribution to the Cardiff

District Women's Missionary Auxiliary sale of work. As most of the young women who were keen to go on the walk had small children, it seemed that the only way to enable them to come on a Sunday afternoon was to make it a pram-pushers' sponsored walk.

The response was most encouraging and 28 people took part, with a sum of £60 being raised. (This sum, compared with about £10 we would usually raise from a "Bring-

Buy" coffee evening, was most rewarding.)

We also feel it was an opportunity to witness to the work of the B.M.S. and so the prams and pushchairs were suitably placarded, e.g., Baptist Missionary Society:

feeds the hungry,
heals the sick,
educates the ignorant,
in Christ's Name,

and the route passed through a park which is always full on a Sunday afternoon.

MORE MISSION- ARIES THAN EVER

NORWEGIAN Baptists soon will have more missionaries in active service than ever before. When three reached Congo in early 1970, it brought to twenty four the number on duty.

There is one missionary for every two hundred and seventy five Baptists in Norway, a ratio regarded as exceptionally high.

Norwegian Baptists carry out evangelistic, medical, educational, and agricultural missions in Uele district of the Democratic Republic of Congo. They are rebuilding a great part of their work destroyed during

rebellions in the land five years ago.

Missionaries, however, say Congolese Christians weathered the turmoil better than non-Christians.

Each January, Baptists in Norway observe foreign mission month. They collect a special offering, too. Money is still badly needed to continue restoring damaged and ruined mission stations, officials report.

Note: In Great Britain there is one missionary with the B.M.S. for approximately every 1,000 Baptist church members.

LUDHIANA CELEBRATES 75 YEARS LIFE AND WORK

IT was my pleasure and privilege to represent the B.M.S. at the 75th Anniversary Celebrations.

Because of outbreaks of violence in the Punjab and Haryana states over the capital Chandigarh, travelling by road or rail was considered to be dangerous. After waiting for some time at the New Delhi railway station I went by plane. The plane was delayed several hours because of mist and fog. The journey took 1½ hours making one stop at Patiala for ten minutes.

It so happened that several others going to the celebrations were on the same plane including the chief guest for the day, Dr. Chandrasekhar, Minister of State, Ministry of Health and Family Planning. Dr. Constable was at the airport to greet the Minister and he was escorted to the hospital by soldiers and police.

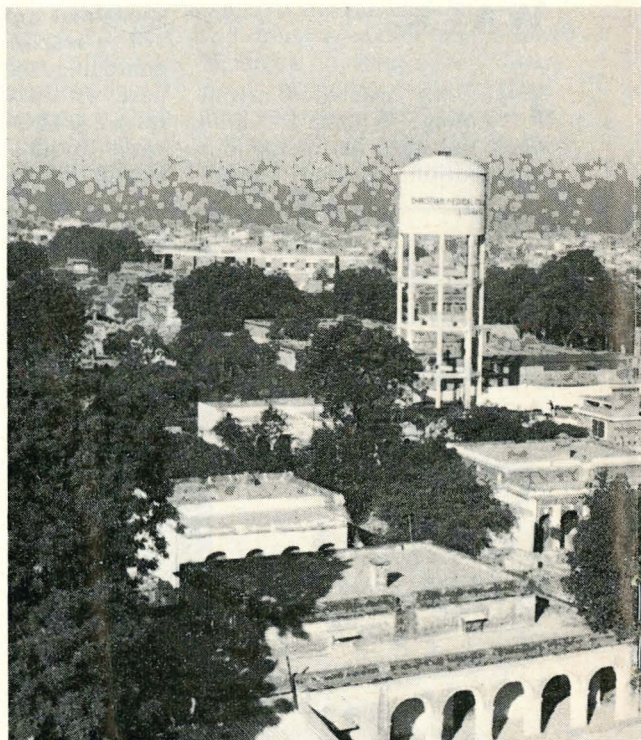
The chief event of the morning had been postponed until the Minister's arrival, that of laying the foundation stone of the Nursing Education Building. This building, when completed, will make it possible to give better teaching facilities and once again to upgrade nurses' training with B.Sc. classes in nursing.

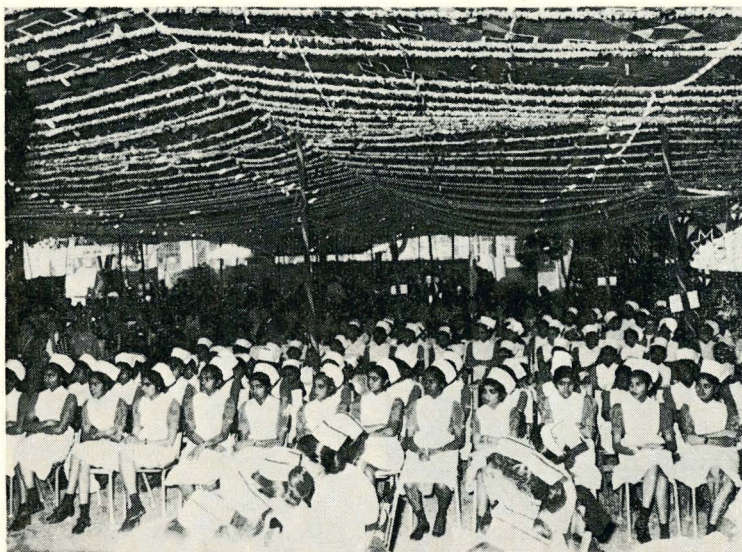
After lunch there was the Convocation of the Medical College in a large tent in the College grounds. It was a colourful and dignified occasion, Dr. K. M. Scott the Director, Dr. G. N. Constable, Principal, Dr. L. N. Rao, Dean of Students, along with the chief guest, Dr. Chandrasekhar made their way to the platform. After the singing of the National Anthem Rev.

Inayat Khan led in prayer. Dr. Scott welcomed those assembled and read out greetings from the President and Vice-President of India. Then I was called upon to give the greetings of the British Baptist Missionary Society:

"The General Committee of the Baptist Missionary Society sends greetings to the Governing Body of the Christian Medical College and Brown Memorial Hospital, Ludhiana, on the occasion of the 75th Anniversary of the founding of the College in 1894. British Baptists count it a privilege to have been associated with the establishment of Ludhiana through the vision and labours of Dr. Edith Brown. We rejoice in the links between Ludhiana and the Society through the years and give thanks to God for the missionaries who have served and are serving on the staff.

In spite of the many problems which have to be faced by all Medical institutions in these days, we believe that, under God, the Medical College and Hospital has much to contribute to the life of India and neighbouring countries. We pray that this great work, done in the Spirit of Jesus Christ, may bring many into living contact with Him who is its inspiration and power. The Baptist Missionary Society pledges itself to continue to help the work of Ludhiana as God gives the resources and the opportunity to do so."





Left:
Nurses at the graduation ceremony.

Below:
Overall view of Ludhiana Christian Medical College and Hospital.



Reports were read by the Principal and the Dean followed by the presentation of prizes and the graduates repeating the Hippocratic Oath.

Dr. S. Chandrasekhar in his convocation address stressed the need for all medicals to be Public Health minded. To teach the prevention of disease through the drinking of water from a clean source, to raise the standard of public hygiene; and to teach the necessity of a nutritious diet, especially for children, "these" he said, "are basic to the health of the nation". By applying these principles illnesses that are preventable could be reduced by half. He reminded listeners that 20% of the total hospital bed strength in India today is to be found in Mission Hospitals, and hoped that this help would continue for many years to come. The Minister then reminded graduates of the life they had chosen, a life of compassion dedicated to binding wounds of the body and mind, curing disease and lessening suffering, reconstructing and rehabilitating broken lives and enlarging the area of human happiness, and wished them all success.

At sunset the College and tents in the College grounds were illuminated with gaily coloured lights. During the evening, guests, staff and students were entertained in the College Assembly Hall to a concert given by past and present students.

Sunday, 1st February commenced with a ser-



The platform party at the nurses' graduation ceremony. Miss Edna Throup (fourth from left). Miss J. M. McLellan (third from right).

vice of Thanksgiving and Dedication at which Dr. Eileen Snow former Director/Principal of the College and Hospital from 1948-1960 was the chief speaker. This was indeed a service of deep thankfulness to God for the past for all He had accomplished through His servants and a time of dedication for the future.

Regarding the future, Dr. Snow pointed the way for all present to acquire degrees in the seventies. There were three degrees she suggested all should aim for:

the B.B. "Breaking Barriers", the W.U.

"Wanting Understanding" and the M.L.K.

"Making Love Known".

Mr. Alan Norrish, former chairman of the Governing Body, led worship. Dr. E.G. Housden, London Secretary of the Ludhiana British Fellowship read the lesson.

Rev. Subodh Sahu, a Baptist from Bhubaneswar, Orissa, led in prayer and pronounced the benediction.

After coffee and before lunch there were guided tours of the College and Brown Memorial Hospital.

This is a truly international and interdenominational Medical College and Hospital.

Our own Society has seven missionaries on the staff. Buildings are impersonal and yet, how personal they become when one thinks of them in connection with those, all over the world, who, through love and caring have subscribed to them. To refer to only one, the children's ward with the badge of the Girls' Brigade over the entrance.

The Nurses' Graduation Ceremony was held

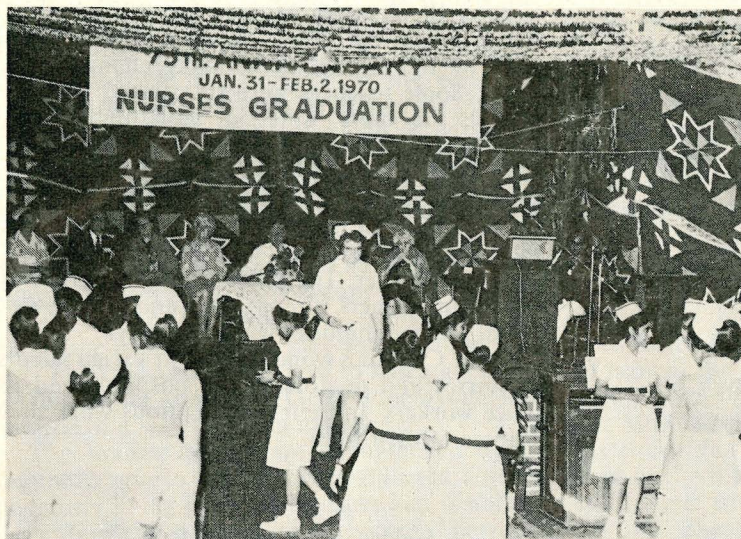
during the afternoon. The tent was full of sunshine as well as people. People who had travelled thousands of miles to be at the celebrations, from America, Australia, Canada, Germany, New Zealand, the U.K. and many parts of India.

Nurses about to receive their hospital and Punjab state certificates in General Nursing and Midwifery along with senior members of staff filed into their places. This large gathering of nurses, doctors and visitors was welcomed by Dr. Stanley Bell the Medical Superintendent. After the hymn "Lord touch my hands with healing power", Dr. Kenneth Scott led in prayer. Greetings were brought by four overseas visitors, two from America, one from Canada and myself as a former Nursing Superintendent.

Reports can, as most of us know, be extremely dull, but not the ones we heard from Miss McLellan, the acting Nursing Superintendent, and Mr. Sircar, Vice-Principal of the Nursing School. These were both accounts of progress at every level.

Father Kenneth Sharp, chairman of the Governing Body distributed certificates, badges and prizes, and then addressed the gathering. He likened a nurse's life to a pilgrim; both gain knowledge and ability on the way. On the journey the nurse is involved with people, patients, staff, and relatives. She needs compassion, love and understanding.

The candle lighting ceremony followed when Miss McLellan lit the Florence Nightingale lamp and passed on the "light" to those who had recently qualified, they in turn lighted the candles of nurses at the beginning of their training.



The candle-lighting ceremony following graduation.

After the benediction by the Rev. D. K. Stephens, nurses, holding their lighted candles, formed a guard of honour down the centre of the tent for officers and guests to pass between.

Once again, staff, students and visitors were served with tea in an adjacent tent and were able to enjoy contacting many old colleagues and friends.

During the evening the film "Free Indeed" was shown. This gives viewers a "picture" of what is being done at Ludhiana through district Eye Clinics and the hospital Orthopaedic Rehabilitation department.

On Monday a scientific session was held. An Exhibition "Past and Present" was displayed in the Assembly Hall. The foundation stone of a new Private Wing taking 130 private rooms, the gift of U.S.A. aid, was laid by Ambassador Keating.

The last evening started with a one-hour programme of Indian dancing, both medical and nursing students taking part. The large tent was packed, it was reckoned about 2,000 people were present. The Indian students in their lovely colourful costume danced so beautifully the old traditional dances of harvesting and the sari dance and others. Mr. Alan Norrish gave a splendid brief message on behalf of all the 20 supporting societies. Ambassador Keating addressed the gathering. Dr. Scott, the Director, closed. Dinner on the lawn followed, as only India could cope ably with hundreds for dinner so beautifully cooked and served. A 20-lb. cake, carrying the College colours and 75 candles, was

cut, and thus ended a very happy Jubilee weekend.

As the plane on which I was returning to Delhi soared into the sky I looked back in the direction of the College and Hospital and thought again about that group of missionaries who in 1893 realized the need for trained Christian doctors and nurses. They had the vision and the courage to go forward in faith believing the scheme was God-inspired. It was a united scheme from the very beginning.

Dr. Brown, we are told, rose early every morning and spent the first hours of the day with her Lord in prayer, relying on Him for direction and guidance for the day's work. Over her desk was the motto: "My work is for a King".

At all times side by side with her medical workers was a team of evangelists. At all times the work of healing, teaching and preaching went on together.

I thought, too, of the 75 years between and the changes that have had to be made; the women, and more recently the men, that God has called to carry on the work.

I was conscious of the very high calibre of those in "high places", not only in "degrees" but in the quality of their Christian service and their faith to carry forward the work in His name and for His sake.

"My work is for a King"—may that be our motto too.

Let us not neglect our part of the work, but support it through our prayers, our giving and our sending.

CHRISTIAN WOMEN IN CEYLON

by Daisy Somawardena

"There are varieties of gifts, but the same spirit; there are varieties of service, but the same Lord; there are varieties of working, but it is the same God who inspires them all in every one."

1 Cor. 12, 4-6.

IN the Baptist Church in Ceylon there are many women who have committed themselves to serve the Lord, in one way or another.

A large number of these are teachers, working both in private Christian schools and in Government schools and so giving valuable service to their country.

After the Assisted Mission Schools, of which the Baptists had more than forty, were taken over by the Government, many changes took place. Some teachers were transferred to other schools in quite different situations. Many Christian teachers now teaching in Government schools have found in this a wider experience of the reality of God's guidance. His strength given in times of great need has enabled them to offer their best service with a sense of greater responsibility than ever. The dedicated service given by Christian teachers is recognized and appreciated by all the communities in the country.

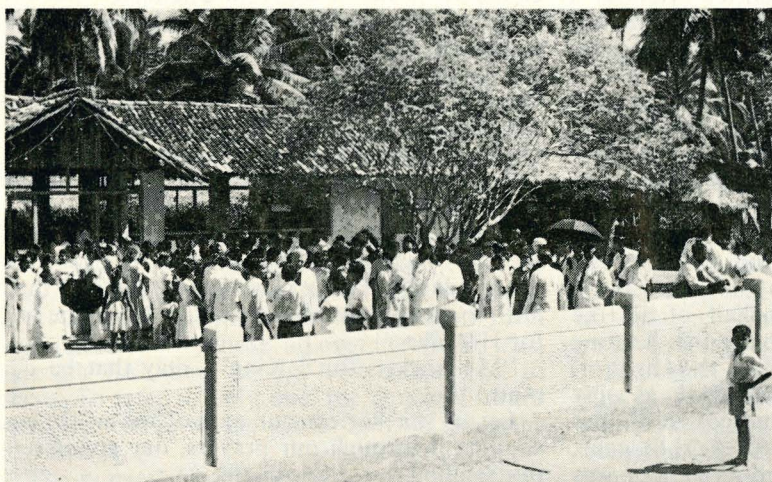
Other Christian women use their varied talents as nurses and doctors in the hospitals and as office workers. In their conscientious work they witness to their faith.

Golden Jubilee of the B.W.L.

Another place where women serve is in the Bible Schools or Church Schools. Since Sunday became a working day, these are no longer called Sunday Schools as they meet on the new weekly holiday, known as Poya Day. Day school teachers, retired teachers and other church members serve as Bible School teachers.

Other women members of our churches take a share in outreach projects, speaking at open-air services, or taking part in evangelistic drama and broadcast programmes. They organize and work for sales to raise funds for the churches or for social services.

In Ceylon the Baptist Women's League has



Outside the Baptist Church, Gonawela, Ceylon.

celebrated its Golden Jubilee. Many of the churches have Branch Leagues which meet regularly, either weekly, fortnightly, or monthly. Where possible, the president is the wife of a minister or missionary. Programmes are planned to meet the needs and situations of particular areas. In Colombo, for example, you might hear the announcement "Next Tuesday is hospital visiting. Please meet here at 3.30." Many of these devoted groups visit and pray for the sick, the lonely and the depressed. One group works among girls from a nearby slum area. They are taught sewing, knitting and lace-making. They enjoy the opportunity to play games in the open air. They are also shown how to live a good life. In this service, the love of God for them is demonstrated in a way they can understand.

The branch leagues are strengthened by the mother league to which they are affiliated. Church members living in isolated places and unable to join branch leagues, may become personal members.

Strength through fellowship

Unless the river receives its waters from the source, how could its generous flow bless the land? Our B.W.L. members meet at the feet of

the Source of all blessings to pray and meditate, study and discuss, and so receive God's strength and guidance for growth in spirit.

Under the leadership of the President and central committee, B.W.L. Island Conferences are held in May and November. Many members look forward to these as welcome times of reunion and rich fellowship. New ideas are shared and interesting programmes are enjoyed.

A lasting example

Just now the B.W.L. is faced with a great and unexpected loss. They were shocked and grieved to hear of the sudden home call of our beloved sister, Resta Wickramasinghe. Resta's service for her Master began in her teens and continued to the end of her life. She was several times President of the B.W.L., and it is difficult to think of the League without her. Service was the joy of her life. She has left behind an example of a beautiful life in which she used all her gifts and talents in service. She was always ready to help in any need, regardless of class or caste, wealth or poverty. Her one aim was to spend herself for Christ in serving others.

May we, Ceylon's Christian women, continue to give our all in service to Him who said, "The Son of Man came, not to be served, but to serve."

IN AT THE BEGINNING

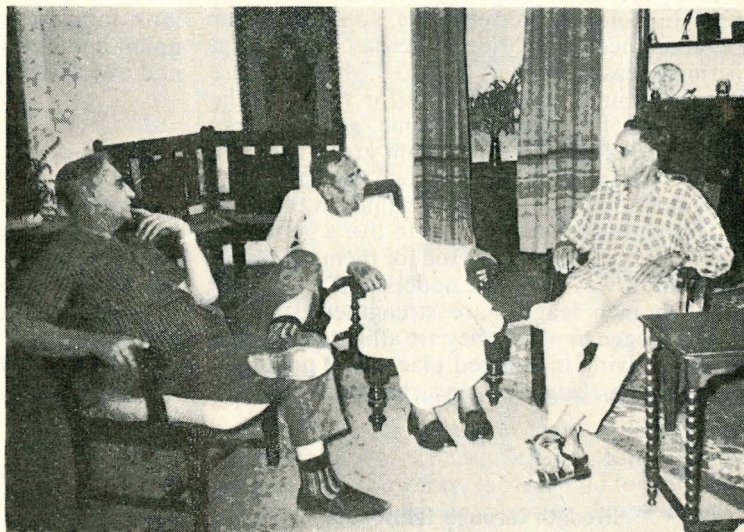
Dr. Fletcher Moorshead launched the Birthday Scheme, in support of the B.M.S. Medical Work at a B.M.S. exhibition in 1909. **Miss Elsie Idle** was there and, inspired by what she heard, she introduced the scheme to her church, Southfields, in South West London. During the first year six members joined and six shillings was collected. At eighty-four Miss Idle still attends the church regularly and is as loyal as ever to the B.M.S. but, after sixty years, she has recently handed over the Birthday Scheme Secretaryship to Miss Gladys Patrick, who has been sharing the work with her for the past few years.

SEA SHELLS

A minister's wife in the Midlands collects shells from beaches and foreign shells and uses them as illustrations in lectures and talks. She would very much like to acquire shells collected on the beaches of countries where our missionaries serve. If any missionary in retirement or serving missionary or other person is willing to offer shells then the Mission House would be glad to know. Please write to the General Home Secretary, B.M.S., 93 Gloucester Place, London W1H 4AA.

PLANNING IN PARTNERSHIP

On my left . . . a missionary of the Methodist Missionary Society. The gentleman in the centre is a senior Indian minister, also of the Methodist Church. On the right is Rev. Boyd an Indian minister from the United Church of North India who is serving the Hindi-speaking congregations of the Free Churches in New Delhi. The M.M.S. and B.M.S. are partners in the work of the Free Churches—which leads us to mention why the picture, taken at a 'staff meeting', does not feature a Baptist. He was holding the camera!



B.M.S. STAMP BUREAU

Rev. W. S. Davies of Tenterden who has been in charge of the B.M.S. Stamp Bureau for ten years is having to relinquish the work. Under his capable management the volume of business has steadily increased. In 1968 the Bureau raised £812; in 1969 £718.

Arrangements have now been made for the Bureau to be in the care of three experienced philatelists, Rev. P. J. Ledger of Bedford, Mr. F. Longman of Watford, and Mr. J. L. Granger of Barnet.

Stamps (British and Foreign) should now be sent to **Rev. P. J. Ledger, M.A., 33 Brickhill Drive, Bedford**, who will be pleased also to deal with inquiries about purchasing.

You MUST read the

BAPTIST TIMES

Every Thursday — 8d.

Missionary news, church news and well-informed articles keep you in touch.

*Order through your
newsagent or your
church agent*



**4 Southampton Row
London W.C.1**

Missionary Record

Arrivals

7 March. Miss W. O. Harkness from Balangir, India.

Departures

14 February. Rev. and Mrs. W. T. Morgan and son for Delhi, India.

Births

27 October. To Mr. and Mrs. O. W. Clark, on furlough, a daughter, Janet Mary (by adoption).

Background to Prayer

IT is estimated there are about 250 cities in the world with populations of more than 500,000. Nearly half of these are in developing countries, with an agricultural economy. Calcutta is typical of such cities. Its population in 1965 was nearly seven million, in an area of 400 square miles. It lacks the technological apparatus that makes life possible in cities of comparable size, e.g., London and New York. It is estimated that two thirds of the people live in unbaked brick buildings and in some quarters of the city a single water tap can be shared by 25 to 30 people.

Large numbers of men move to Calcutta and live with the

Acknowledgments

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 31 January 1970)

General: Anon., £3; Potts, £6 4s. 5d.; Anon., 5s.; Johnson, £52; Anon., £1; Anon., £5; Anon., £3; P.M. Bournemouth, £5; Anon., £1; Anon., £10; Adele, £2; Anon., £20; Anon., £5; Anon., £10; Anon., £3 5s.; Anon., £2; Anon., £5; Anon., £10; Anon., £3.

Medical: Anon., £5; E.R.E., £5.

Gift Week: Anon., 10s.

Relief Fund: R.P., £2.

B.Y.M. Project for Brazil: Anon., £3.

Agriculture: Anon., 7s. 6d.

LEGACIES

February

Mrs. J. F. Conway, Leicester	..	..	381	19	2
Mr. E. A. Dorricott (Medical)	..	..	20	0	0
Miss L. M. Else	..	..	110	14	3
Mr. P. W. Griffith	..	..	477	11	0
Mr. J. Harried (Annual Payment)	..	..	2	7	0
Mrs. E. Ingham, Leicester	..	..	168	18	4
Mrs. V. M. Price, Harlesden, N.W.10.	..	..	75	0	0
Mr. W. M. Pelling	..	..	1,500	0	0
Mr. H. G. Thomas, Minehead	..	..	100	0	0
Miss W. E. Wright, Kingston-on-Thames	..	..	416	17	5
Miss E. S. White	..	..	300	0	0
Mrs. H. Welch (Medical)	..	..	100	0	0
Mrs. H. Welch (General)	..	..	100	0	0

bare necessities of life in order to be able to send money home to their families in the villages. But there are not enough jobs and unemployment sometimes leads to crime.

Large areas, including those for which we pray this month, are affected by Calcutta's growth for, as a port, it serves an area of 500,000 square miles, including the new industrial areas of West Bengal, Bihar and Orissa.

Many cities face the same problems as Calcutta. We pray that Christians will be eager to share in all the planning for

future development.

For the last week of this month we return to Congo and are therefore reminded of the opportunities open to us in rural, as well as urban, situations.

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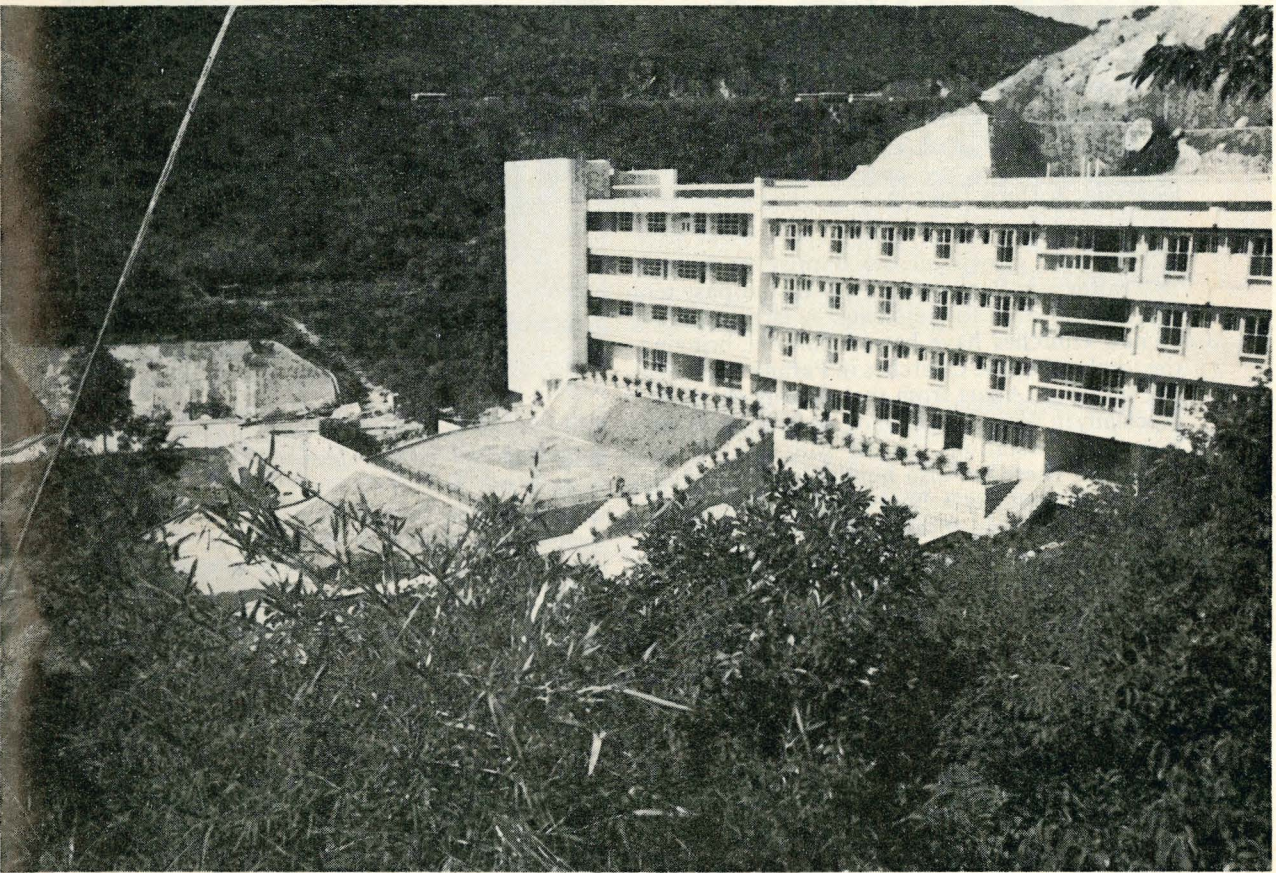
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MISSIONARY HERALD



**The Monthly Magazine of The Baptist
Missionary Society**

JUNE 1970

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HOW TO OVERCOME A SHORTAGE OF MINISTERS

by David & Doris Doonan

THE rapid growth of the Baptist work and witness in Paraná State during the past ten years gives cause for rejoicing. A large number of new churches have been organized, bringing the total of Baptist Churches in Paraná to almost one hundred. Apart from these, many churches, especially in West Paraná, have several congregations, or outstations, which will one day be churches. There are also hundreds of preaching points and Sunday schools which will become congregations and perhaps churches in time. Thousands of people have found Christ and joined the worshipping community along with thousands of Christians who have moved into Paraná from other states during these years. It is estimated that there are now in Paraná some eleven thousand Baptists.

Numerous Congregations and few pastors

Leadership has always been a problem in a growing Church. Paraná is no exception. With almost one hundred churches and perhaps another two hundred congregations and innumerable preaching stations, there are some sixty Pastors, including missionaries, to meet the leadership need. Thus, often one pastor is catering for a church with seven or eight congregations, or a missionary is Pastor of three or four different churches each with its own congregations.



The Rev. D. G. Winter talking with students outside the Bible Institute, Curitiba.

(Photo: Brian Taylor)

Opposite: Students of the Extension Course at Cianorte, 250 miles away.

(Photo: David Doonan)

No one can be everywhere at once and so the Pastor relies on the faithful lay-leader in each place who carries on the work of preaching, teaching and shepherding the flock between the monthly or bi-monthly visits of the Pastor. These lay-leaders are from all walks of life. Many are small farmers, lorry-drivers or odd-job men. In most cases they have had little or no schooling and until recently no Bible training and no hope of getting any.



Within the last three years the picture has changed. In December of 1967, under the general direction of Rev. Arthur Elder, and the local inspiration of Rev. Avelino Ferreira, the "Extension Course" was started in Cianorte. The Extension Course is an External Department of the Curitiba Bible Institute. The course is planned for those laymen on whom the responsibility of leadership in so many of the churches and congregations of Paraná falls; men who cannot think of going to Bible School or College because of lack of basic education, or family commitments or advanced age. The students come to Cianorte, or one of the other centres, twice a year, in January and July. An intensive programme of lectures is given by local pastors and visiting missionaries in the basic subjects of Old Testament, New Testament, Evangelism, Portuguese, Baptist Administration, Music and Sunday school work. On returning home the men take the books they have bought and also lesson-papers to be completed and returned monthly to the Centre for correction. At least one hour a day is demanded for study.

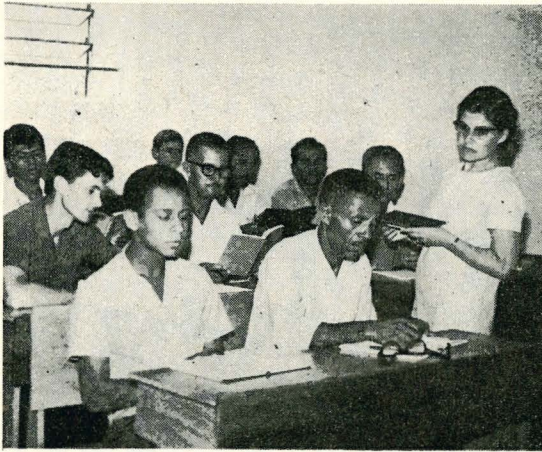
Since March, 1969, we have had the responsibility of the general leadership of this Course

and have seen remarkable dedication, progress and growth among the students.

No work—no wages

Take José, for example. He is a night-watchman in the Town Hall in Cianorte. He comes to lectures from duty at 8 a.m. and remains all day studying. Perhaps he grabs forty winks after dinner for half an hour. Lectures end at 9.30 at night and José goes home to sleep until 2 a.m., when he goes on duty again until 8 a.m., when lectures begin. Would you or I do it?

Oswaldo is another example. He worked as a milkman and also on the land. His day began at 4 a.m., when he got up to study his lessons until 6 a.m. Then out on the milk-round until about 9 a.m., when he would go on to the land to work all day in the hot Brazilian sun until sunset. His day often ended after ten, when he returned from the Prayer Meeting in his local church. Of course, when he came in to the Centre twice a year for lectures he left his work behind, but also his wages. There are no paid holidays for these men! Oswaldo has little education but he is so



Mrs. Doonan with students of the Extension Course. Cecilio is centre of picture, wearing spectacles.

(Photo: David Doonan)

determined to become a better preacher that he has gone to the Bible Institute in Curitiba, where he is now attempting to study full time.

His daughter writes his homework

Age is no barrier, neither is educational standard, for entrance to the Extension Course. The reason is simple. If we do not take a man he will nevertheless continue to be a preacher without the Course, regardless of his age or ability. So we accept gladly all who come and make what we can of them. Cecilio is well over sixty, an excellent evangelist in his area, responsible for the existence today of an eighty-member church congregation away in the interior. But Cecilio had never been to school or sat in a desk to learn until last January, when he matriculated in the Course in Cianorte. His writing ability is poor. But Cecilio wants to study, and we want him to. His daughter writes his homework for him!

As a department of the Curitiba Bible Institute the Extension Course receives a grant of ten pounds a month towards its expenses. The student is responsible for buying his own books, which cost about four pounds; a week's wages to most. The church which recommends the student accepts the responsibility for travelling expenses

and often sends an offering with him. The Course is responsible for the board and keep during the two fortnight periods. Now £10 a month or sixty pounds for each fortnight does not go far in supplying food for eighty students for fifteen days. A three or four day journey in the mission Land-Rover round the farms of the church members results in returning with sheep, pigs, hens, rice and beans and all sorts of other foodstuffs donated by the people who give their widow's mite so that their leaders may be trained. So far we have never gone hungry and no one has grumbled about the food.

Conditions have been improved

The premises of the first Baptist church in Cianorte were chosen in 1967 for the first period of the Course and it continues to be held there. Sleeping was in large communal beds for six or seven people. Classrooms had no desks but long shaky tables and benches. The classroom walls were then unplastered and unpainted. The dining-room was also unplastered and unpainted. The kitchen was incomplete, having one cold-water tap and a large wood-burning stove which was quite inadequate for the needs.

The Paraná State Convention recognized, last year, the importance of the Extension Course as an integral part of the follow-up and even continuation of the All Americas Evangelism Campaign, and from a donation for that Campaign voted six hundred pounds for better installations and accommodation for the Course. Now we have plastered and painted the classrooms and the dining-room and the kitchen. New desks and tables and beds were bought and even the kitchen got a new sink and a hot-water tap! All this was a clear answer to many prayers.

You could be helping

The Course began in Cianorte in 1967. But Cianorte is a centre only for the West of Paraná. The North and the South East of the State, seeing the success of the Course asked for it to be organized in those areas. So in January of 1970 we ran three centres, Cianorte, Londrina and Paranagua with a total of eighty students. Eighty laymen, who four years ago had no possibility of, studying are now able to prepare themselves better for the service of the Master.



Mrs. Doonan in the kitchen with the cook.
(Photo: David Doonan)

The future of the Course is bright. Plans are being laid to enrol women students in January, 1971 because of the insistent appeals from the churches for the opportunity to be given to the women too. The Curitiba Institute serves other States such as Mato Grosso, Santa Catarina and Rio Grande. Appeals have come from these States to run the Course there also. Candidates continue to come forward. In Cianorte alone we already have twelve enrolled for January, 1971.

Will the Course solve the problems of leadership in the growing Church? In terms of lay preachers the answer is already apparent. Eighty lay preachers with even this simple Course must make a difference in the life of the Church. Some of the students in the Cianorte branch of the Course will finish the first part of the Course which is three years, in December, 1970. Already they have asked that another stage of the Course on the same principles be organized so that they can go on studying. We now have tentative plans for a three-tier Course. The Preliminary Extension Course of three years will train lay preachers. The Intermediate Course, of perhaps two or even three more years, will aim at preparing men to be assistant Pastors or Evangelists and a third stage, of perhaps two more years, will aim to give a fuller training and perhaps prepare men to be Pastors. We have at least two or three who will probably follow the Course right through and one day reach their life-long goal of the Ministry.

To continue this work we need help. We need

your prayers: for Jose, Oswaldo and Cecilio and all the others; for the Pastors who teach them and for us as we direct the Course and plan for the future. We also need your support. The Society will want to help in this essential aspect of the work and will need funds to do so. We also need you. Pastor-Evangelists are needed not only in Paraná but in Mato Grosso and other neighbouring states to help pastor the Churches and organize such Courses. Alone, the task is too big.

Apart from the direction of the Course we are involved in the leadership of four churches. David is Association Secretary-Treasurer and Doris is President of the Women's Auxiliary. We both serve on State committees of evangelism and administration and we accept invitations to take evangelistic meetings in the churches. And all our colleagues, missionaries and Brazilians are equally overworked. You could be out here helping to reap this harvest which may not always be so abundant.

THE CHRISTIAN WOMEN MAKE A JOYFUL WITNESS

Lydia Bond
*reports from Congo on the
Women's World Day
of Prayer*

IN Kimpese we have three Protestant churches within five miles of each other. The oldest is at EPI (now changed to IPE, i.e., Institut Pédagogique Evangélique), the two newer ones are at the growing shopping centre and near the big hospital in IME. You could see the joy in some women's faces when it was made known that

this year's big prayer meeting for women was to be at IME. This meant a five-mile trip on the back of a lorry for our women at IPE, and this is always a cheerful occasion.

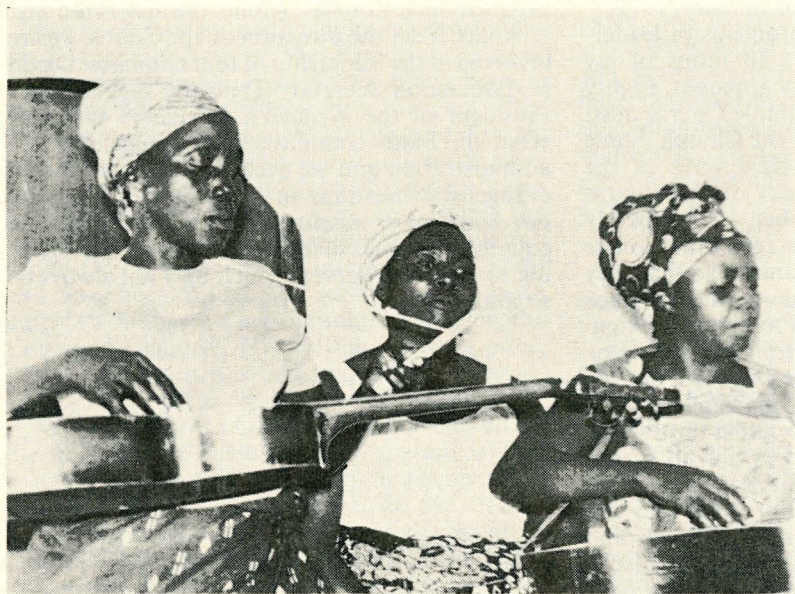
"We shall gather for the lorry at one o'clock, Friday afternoon", announced Esther Diawaku, our school director's wife. I went to see her afterwards. "Surely you don't plan to set off at one o'clock, in the scorching midday sun", I asked, "the meeting won't start until three, you can be sure".

"I know", said Esther, "but they are women, and Congolese at that, if I tell them to be there at two, we shall never make it by three."

She was right, of course. We eventually got off at twenty-past two. No sooner had the lorry started to move, when some women began to beat drums and others to shake rattles. Somebody started singing in a loud voice: "Make the roads of heaven known to brighten up the place"—"eh, eh, eh, eh", joined in the mass of us, in a

joyful shouting, trying to drown the roar of the engine. I clung to the side-rails of the lorry with both hands, trying hard not to drop my baby as we bumped over the mud road. I saw that the way the African women carry their babies on their back had a lot to be said for it. So I was glad of the short stop at the level crossing, where I could strap Helen on my back, an art which I had learnt from the women earlier. Some of them did not hold on at all; they were used to this kind of transport. There was the timid little Mama Julienne pounding her drum vigorously and singing at the top of her voice, quite a transformed character. And Mama Selipa stood right in the middle of the lorry playing her gong, her whole body shaking to the rhythm. The little girl on her back seemed to be enjoying it as much as she did.

At the shopping centre we stopped to pick up some more women. The singing sounded even more cheerful with these added voices and every head



A women's guitar group all set to lead the singing.

(Photo: Phyllis Gilbert)



A women's band typical of many in the Lower Congo.
(Photo: Phyllis Gilbert)

turned when we passed through the centre of Kimpese. I imagined how the people must be saying to each other: "Look, there go the Christian women", and what a joyful witness it would be.

The need for courage

We arrived in good time. Miss Jean Comber greeted us with the women from IME and from the Leprosarium. I could not wait to get into the cool church after the hot journey. The pews began to fill up with old women, mothers with babies on their backs, young girls, a crippled girl from the hospital, Congolese and white nurses—but where were our IPE women? The speaker got up—and there they came, two by two, the front pair carrying a cross. "Women, let us bear the cross of Christ," they sang quietly as they slowly entered the church.

Mrs. Nora Matwawana, the wife of the IME pastor, told us how the whole world over women were that day gathering

for prayer. "Be strong and of good courage" (Jos. 1, 9) was the theme of the day. There were hymns and then Mama Nora began to pray. From time to time she paused for the response by all the women: "Oh Lord, give us strength and courage!" You could see that she expressed the thoughts of all the women when she said: "We are afraid, because things change so rapidly these days, we are afraid to see our children grow up in this new world, without the old restraints, we are afraid . . .", the woman in front of me sighed. I knew she had two children who had been in trouble and were not following their parents' Christian ways. How good it is that women like her can find their anchor in God, in a time when everything around them is drifting away!

So much happiness

After the prayer, the different groups of women sang. Then we all listened to Mrs. Couldridge's lively address. She had to speak up to be heard above

the noise of the many babies in the church. Sometimes a woman would slip out with a crying baby, but as long as they only made contented noises the mother stayed in so as not to miss the interesting story. After more singing, we had to say good-bye to all our friends. "Next year we shall come to you!" they shouted.

We got on the lorry and the singing and drumming started again. "Make the roads of heaven known to brighten up the place"—they all knew the song by heart now and joined in for all they were worth. We sang on and on till the lorry stopped at the garage. One woman said, quite exhausted: "There was so much happiness today, I wish there was another prayer-day soon."

THE CHURCH THAT IS GROWING IN SPITE OF RESTRICTIONS

by Joan Smith



A women's school at Serkawn, South Mizo, India.

(Photo: Joan Smith)

AS Miss E. Maltby and I left Serkawn in the South Mizo Hills, our main thought was "shall we ever be able to return?"

We were leaving because the Indian Government required the withdrawal of all overseas missionaries from the State of Assam.

That was in March, 1968. Eighteen months later I was granted a permit to spend a month in the Hills.

What a thrill it was to return! Being granted a permit for only one month I was keen to reach Serkawn as quickly as possible and I still marvel at my journey there in October. It all went so smoothly and quickly. I was travelling through country which could have taken many days of travel. The first stage was an air flight to Silchar, a town on the Assam plains. This is the nearest airfield to the Mizo Hills. Coming toward the end of the two-hour flight the Mizo Hills appeared in the distance and my excitement grew!

The music of the Mizo language

A little later I arrived at the Air Office in Silchar and there I was surrounded by countless rickshaw wallas all wanting to take me to my destination. After a bit of bargaining I climbed into one and we set off to the home of a Mizo family with whom I was to spend the night. On meeting these Mizo friends we all shook hands

and said "Chibai" which is the Mizo greeting. I then soon found that my ear was to have to get tuned in again to the very lovely musical Mizo language. I had been away only eighteen months, but long enough for my Mizo language to get decidedly rusty, particularly when I had been learning another new language, namely Oriya. At first my language caused much amusement! I wondered why for a while but then discovered that the Mizo which I was speaking was interspersed at frequent intervals with Oriya. The result certainly was quite entertaining!

Five day journey cut to 2½ hours

After one night in Silchar I continued my journey up to Aijal, the capital of the hills. There was to be no convoy by road for three days so I favoured the newly introduced air service. This had been commenced only five days previously. A distance of approximately 120 miles, which had often taken us two days, and which at times had taken some as much as five to seven days in the rainy season, was accomplished in two and a half hours! The actual flight itself took only half an hour. How fascinating it was to have an aerial view of the hills. How dense the jungle appeared and how few villages were noted now that the grouping of villages has been more or less completed.

A very happy weekend was spent in Aijal in the north of the hills and then the journey to the south was completed in two days. For the latter part of the journey I had the company of an elderly Mizo woman, Lalsiami, who was the first person to be trained as a nurse in the hospital at Serkawn. There was to be no convoy for a whole week but we were able to get two seats in a private jeep which was travelling by special permit. Now that comparative peace has been restored to the hills travel is not restricted quite so much and it is possible to travel apart from the convoy system.

Telling Mizo (India) about Orissa (India)

On arrival at Serkawn I was very much aware that I was being welcomed back home. For the next three weeks my main home was to be amongst the family of Rev. C. Lalhminga who is now the Secretary of the Mizo Baptist Mission. Lalsiami and I received wonderful hospitality from them during that time. It was a great privilege to share the life of this family and to have fun with their children. One feature of many Mizo Christian families is the Family Worship and I appreciated greatly being able to share in this. Each evening before the children went to bed, a young girl who helps in the home would read the Scripture passage and then a few comments were

made on it by the man of the house. The two older children, boys of almost four years and two and a half years, were encouraged to say aloud a Scripture verse which they had learnt. The time of worship then closed with prayer, this being led by a different person each night. In this particular family, Saturday night is always "Tawngtai Rual" night. On such occasions there is no particular person leading in prayer. A few topics for thanksgiving and prayer are suggested and then everybody prays together, most people choosing to pray aloud.

These three weeks in Serkawn were very full ones and to a certain extent were a preparation for deputation! How interested the Mizo Christians were to hear more about the Christian Church in Orissa and particularly the work in and around Diptipur in West Orissa.

A young church accepts responsibility

That short visit was full of highlights but I shall just mention three of them. A few days after my arrival a meeting of the Mizo Baptist Missionary Department was held. To this I was invited and I found it most refreshing to listen to these Mizo Christians discuss the missionary work of the Church of Christ in the Mizo Hills. Still such a young member of His Body and yet maturing rapidly in so many ways and already responsible



Serkawn children with Sangzuali, a keen young worker amongst the children.

(Photo: Joan Smith)

for the Christian work amongst the Rabha people on the Assam Plains.

Another great event was the Annual Rally of the women of the Lungleh Area. Usually held at the end of September, this was postponed until October in the hope that I would be able to attend. The theme of the Conference was "The Cross of Christ". During this time of reunion it seemed very fitting that this should be the theme—The Cross of Christ—the heart of the Gospel itself, the very message which Mr. Lorrain and Mr. Savidge had gone to proclaim at the beginning of this century when these people were still animists. I believe that this was a time of renewal for very many people, both men and women.

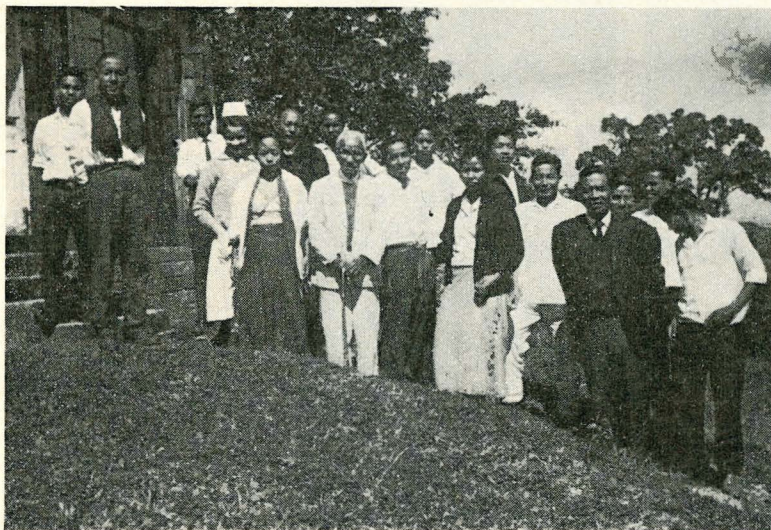
Good signs for the future

Thirdly, it was a great thrill to see the work of the Christian Hospital in Serkawn. Since Miss Maltby and I left in March 1968 it has become officially a fifty bedded hospital. During this time there has been no doctor in the Government Hospital in Lungleh and consequently this has brought still more patients to the Serkawn Hospital. Dr. Silvara, still the only doctor there, has more than enough work to do. However, like many of the church leaders he is on very good terms with several of the military leaders of the district including one of the Medical Officers. This Medical Officer is a keen surgeon like Dr. Silvara and is always very ready to help him whenever there are major surgical cases.

Since the grouping of the villages following the rebellion, there are now fewer villages in close proximity to Serkawn. In an attempt to meet the needs of more people, Out-Patient Clinics are now being held in Lungleh town twice a week. These are being well attended and certainly cater for more patients than if the people had to climb up the hill to Serkawn every time they required treatment. Clinics are still held in the hospital itself three days a week.

The Nurse Training School continues with all the students living in and at present they are a very happy group. The future of the school, however, is very uncertain. In recent years the Assam Nursing Board have been raising the standards gradually and they are now requesting that all girls entering for training must have sat their Matriculation Examination. They should now either be a Matric fail or pass. It seems that girls with this qualification will be very few. This also necessitates that the head of a Nursing School should have her Matriculation and there is no such person amongst the present staff of the hospital. At present the entire responsibility of the School is Dr. Silvara's and although ably assisted by the nursing staff he would welcome greatly someone who could carry the responsibility of the nurses' training.

I was happy to be able to visit my former home in the Nurses' Hostel and to spend two nights with them there when the usual Hostel Rules were slightly relaxed! One evening we had a party and for this the third year students had arranged an excellent programme. The other evening was



Baptist Mission workers of South Mizo.

(Photo: Joan Smith)



A group of South Mizo Baptist Church Pastors, 1967.

(Photo: Joan Smith)

spent sharing experiences and these girls were most interested to hear about life in the Diptipur Hospital and to learn how the people on the plains live.

During my short stay in Serkawn I felt that the life of the people had once again become fairly normal. Every person in a village in one of the Grouping Centres must still report in and out of the village and carry a Road Pass but apart from this he can move about fairly freely. From time to time they are frustrated by certain restrictions but these appear to be becoming more infrequent. On the whole the initial poverty which followed the rebellion in 1960 now seems to be lessening and now that the people have got settled in their new villages, many, I believe, had a much better rice harvest last year. It will, however, take many years before the people reach their previous standard of living again.

The Mizo Church continues to be blessed in her leaders. Sunday School work, Youth Work, Children's Work as well as the work amongst the women continues to go forward under able leadership. There are many problems facing the Church today and the leaders themselves recog-

nize these problems. One problem is quite inevitable and results from improved communications and the fact that the people are now no longer so isolated as they once were. Consequently the young people, in particular, are being faced with temptations of which their parents knew nothing. One might go as far as to say that this is a critical time in the life and development of the Mizo Church. It is an exciting time when we see them sending forth their own missionaries. It is a critical time, too, when new influences are coming into their hills from the outside world. Perhaps it is right that these two factors should go side by side. I believe that this Church has as her members those who can lead the young in the right paths and teach them faithfully. However, let us not sin against the Lord in ceasing to pray for them.

“CEYLON’S ISLE”

C. B. Firth
Asia Secretary Conference of British
Missionary Societies, reports on a
recent visit.

Bishop Heber was right. Every prospect pleases. It is a land of coconut groves and paddy fields, gardens and plantations, flowing streams and tree-clad mountains. And man? Vile only in the sense in which we in the West are also vile, in that all have sinned and come short of the glory of God. It looks as if it ought to be a prosperous country and, indeed, in spite of economic troubles in recent years, the average standard of living is higher than in Ceylon’s big neighbour, India. And, another big contrast, here everyone is literate.

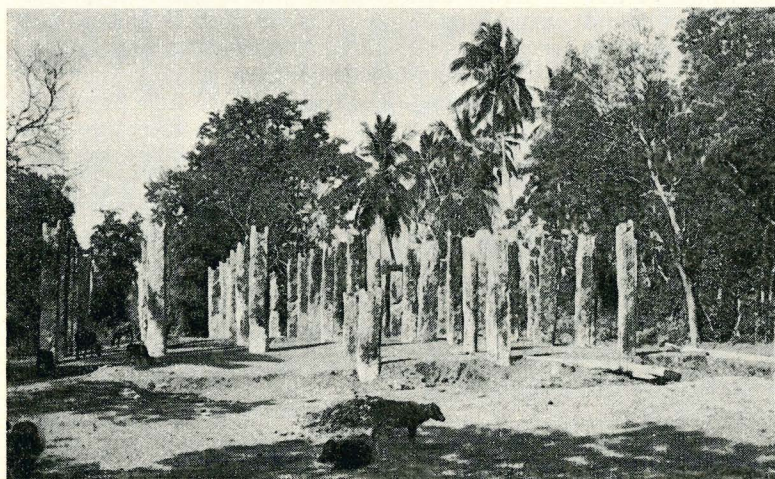
The main tradition of religion and culture is Buddhist and goes back to the third century B.C. But, like many other Asian countries, Ceylon, too, felt the impact of colonial regimes. First the Portuguese, then the Dutch and then the British came and went. All have left their mark, the British perhaps more than the others, for it was they who subdued the Kandyan kingdom in the

interior and brought the whole land under their rule. Their memorials are the tea industry and the English language. In the course of the years Indians from the Tamil-speaking part of South India came over to live and work in the island, and many of them settled there. They brought with them Hinduism. The Portuguese, the Dutch and the British brought Christianity. In 1948 British rule came to an end and Ceylon became independent.

Independence— and its results

The effect of independence was soon seen in an upsurge of Buddhist nationalism. The Buddhists are the majority of the nation. By race and speech they are Sinhalese. They felt that Buddhism had not had under the colonial regimes the position in the State that it ought to have had. In pre-Colonial days it had been the State religion, protected and encouraged by the kings and in turn supporting them. But under the colonial regimes it lost its special status, and at best was ranked as one religion among others. There were also Christianity, Hinduism and Islam. Christianity was the religion of the rulers, and they were not always impartial.

When a people which has had to conform to the will of foreign rulers is left free to be itself, it has to decide what sort of nation it wishes to be. The Buddhist majority had its answer ready. Ceylon was to be a Sinhalese-speaking Buddhist nation. The old pre-eminence of the Sinhalese race and the Buddhist religion was to be restored. Their slogan was “one religion, one race, one



*An ancient stone circle
near Katagarama, Ceylon.*



Rain cascades from the roof of the missionaries' house in Ceylon.

(Photo: M. C. Moon)

language". When this policy began to be put into effect by legislation, there were violent clashes with the Tamil minority, which is large (between 30% and 40%) and as devoted to its own language and culture as the Welsh nationalists are here. The Tamils are mostly Hindus; but a good many are Christians. Towards Christianity the policy has been to check the spread of the Christian Faith and take away from the Christians advantages which they have enjoyed under the colonial regime. All State-aided schools are now nationalized, leaving only a few private schools in the hands of the Churches. No building can be registered as a church unless its congregation numbers 250 or over. An extra wealth tax on religious properties is so arranged that it falls more on Christian property than on others. Sunday has been made a working day, the weekly holiday being transferred to the Poya days (the days of the phases of the moon: new moon, first quarter, full moon, and last quarter). The attitude of the present government is more moderate than that of its predecessor, so that sharp conflict has died down; but the underlying issue between the Sinhalese-Buddhist majority and the minorities is still there.

The Church is adjusting itself to the changed situation. So far as Sunday worship is concerned, Christians have reacted well. Services in the morning before working hours are well attended, even better attended, it is said, than Sunday services at the old times used to be. But Sunday School and other meetings on Poya days, which are holidays, are not so popular. For the same

reason, if a Poya day falls on a Sunday, as it sometimes does, it is noticed that church attendance is not as good as on working Sundays. The holiday spirit affects the Buddhists too. Attendance at the temples on Poya days is said to be disappointing.

There is naturally some feeling over the loss of the schools. But a former Chairman of the National Christian Council told me that he did not regret their being taken over, only the manner in which it was done, suddenly and without compensation.

Christianity has suffered a check since independence, but it is far from having been crippled. Christians of all kinds form about 8% of the total population. Roman Catholics outnumber others by about eight to one. Among the others the largest group is the Anglican (42,000). After them come the Methodists (25,000). All the others are much smaller. These are mainly educated, urban, middle-class people. They have capable leaders, including some of the foremost Churchmen of Asia. They seem well equipped to face the future.

Success follows upheaval

Education in the Province Orientale (Eastern Province) of Congo is bringing results. In the last academic year the Collège Protestant (Secondary School) in Kisangani had no failures in the state exams. The other secondary school in the province, the A.I.M. school, was similarly successful.

Reporting this, our missionary teacher in Kisangani comments on the shortage of qualified teachers.

"We have no maths graduate, no physics graduate, and no Chemistry graduate, and at least one of each is essential."

And she comes to the conclusion, "We have thought it was God's will to run Christian schools: it has been a most marvellous opportunity for the gospel, but whatever we might like to think this is not the view of the Baptist churches at home.

"We often question the lack of help from Britain in this respect."

The battle for health continues

Yakusu and **Kimpese** are the opposite extremes, geographically, of B.M.S. work in the Congo. They are together in the fight against disease.

Our nurses at Yakusu have begun clinics at four new centres, making fifteen centres which are now regularly visited. There are baby and ante-natal clinics, general advice is given and children have treatment to prevent malaria, whooping cough and tetanus. The nurses would give protection against measles (a killer disease in Congo) but the vaccine is expensive and difficult to obtain.

The Public Health Department at Kimpese is continuing its vaccination programme in village schools and planning to start a course of lessons in hygiene, nutrition and health.

The attitude of all our missionaries is expressed by one of them.

"There is always a lot to dis-

Five baptisms at Kivuvu, Congo

FIVE young people and an older woman, an ex-patient of the leprosarium were baptized at Kivuvu.

Reporting this addition to the Christian community the Kimpese Newsletter also notes that the monthly prayer meeting in Ki-Kongo at Kivuvu has been replaced by a weekly meeting for Bible Study and prayer.

courage in Public Health work, but there are times when we feel uplifted, and these times make up for all the others. Therefore we press on, repeating our teaching and our motto: "Prevention is better than cure." Why do we continue to press on? The secret is contained in the words of our Lord: "I am come that they might have LIFE, and that they might have it more abundantly." Nothing less than this is good enough for the Congo He came to save."

Background to Prayer

THE children's ward of the new hospital at Bolobo is nearing completion. This will be the first time there has ever been a separate children's ward and it offers opportunity for the future medical care of children. The Women's and Men's general wards are still in course of construction.

One development in the educational work has been the establishing of junior schools in the district. These are staffed by Congolese teachers and after two years the brighter pupils are fed into the central school at Bolobo, which also has the first two-year course running.

The Bolobo district stretches up to 200 miles and educational services are still inadequate for the number of children.

The building of the school at Tondo continues. The driving

Plans for the Chinese Ministry

The Church of Christ in China is the largest Protestant denomination in Hong Kong. In recent years it has been planning for the training of its ministers. Now its Council has pledged support both financially and in personnel to a new department of the University for, with the approval of the Chinese University of Hong Kong, a Department of Philosophy and Religion has been established.

The Theology section gives a six-year course which should provide high-level ministerial personnel. Those responsible for ministerial training are concerned that academic and practical training are well balanced.

The new Theology Building (Cover Photo) cost a million dollars (Hong Kong)—£68,362 sterling, and the B.M.S. made a gift of £500 to the Appeal Fund.

force is the headmaster, Samuel Mompongo, who is obtaining some gifts from friends he made when studying in the United States of America.

This month we have the opportunity of renewing our prayers for the Church in China. We give thanks for the ninety years of service by the B.M.S. on the mainland of China.

We remember the continuing work among Chinese living abroad.

We think of our own missionary in Hong Kong. See also the article above.

Missionary Record

Arrivals

- 13 March. Miss E. Staple from Kimpese, Congo Republic.
 15 March. Rev. A. C. and Mrs. Elder from Curitiba, Brazil.
 19 March. Miss D. Belham from Gaya, India. Miss M. White from Rajshahi, East Pakistan.
 20 March. Miss B. Bond from Dinajpur, East Pakistan.
 21 March. Miss E. M. Hallett from Patna, India.
 23 March. Mrs. F. Wells and daughter from Bhubaneswar, India.
 24 March. Rev. D. W. F. and Mrs. Jelleyman and family from U.T.C.W.I., Kingston, Jamaica.
 26 March. Rev. R. M. and Mrs. Deller and family from Curitiba, Brazil.
 2 April. Miss E. L. Waggott from San Fernando, Trinidad.
 3 April. Rev. H. W. Nicklin from Barisal, East Pakistan.
 5 April. Miss E. Gill from I.M.E., Kimpese, Congo Republic.
 5 April. Rev. G. R. and Mrs. Lee and family from Kandy, Ceylon.
 6 April. Miss J. M. McLellan from Ludhiana, India.
 9 April. Miss D. M. West from Yakusu, Congo Republic. Miss M. R. Philip from G. Udayagiri, India.

Departures

- 12 March. Dr. Joan Pears for Berhampur, India.
 13 March. Rev. B. K. and Mrs. Taylor and family for Campo Mourao, Brazil.

Acknowledgments

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 31 March 1970)

General Work: Anon., £8; Anon., £4 10s.; Anon., £2; Anon., £3; Anon., £10; Anon., £5; Anon., 13s. 0d.; Anon., £1; Anon., £25; Anon., 10s. 0d.; Anon., £3; Anon., £2; Anon., £4 10s.; Anon., £3; Anon., £3;
Medical: Anon., £2; Anon., £5.
Gift Week: Anon., 10s. 0d.

LEGACIES

March		£	s.	d.
	Miss A. Anderson	2,961	11	4
	Mr. W. J. Ayres	1,400	0	0
	Mrs. F. A. M. L. Bryant, Buckinghamshire	97	10	0
	Miss M. A. Chapman	50	0	0
	Mr. R. O. Hall, Sutton, Surrey	50	0	0
	Miss W. M. Mallabar	1,180	13	6
	Miss K. A. Moore	1,000	0	0
	Miss I. H. Nelson, Palmers Green	1,200	0	0
	Miss A. M. P. Norman	337	12	2
	Mr. W. Roberts	20	0	0
	Miss E. F. Salter	50	0	0
	Miss E. F. Shaw	30	0	0
	Miss J. E. Weekes (Women's Work)	100	0	0
	Miss J. E. Weekes (South Lodge)	50	0	0
	Mr. C. H. Wheeler	100	0	0
	Miss J. M. Whitaker	339	17	11
	Miss D. Calladine	250	0	0
	Miss M. Thomas	250	0	0

- 19 March. Mrs. L. W. Appleby and son for Thysville, Congo Republic.
 2 April. Rev. F. J. Grenfell for Lukala, Congo Republic. Rev. L. W. Appleby for Thysville, Congo Republic.
 2 March. Rev. Jabez Patra in Cuttack, India (Indian Home Missionary, 1923-32).
 10 March. Mrs. Ruth Ellen Norledge, aged 88, in Barkingside, Essex (widow of Rev. T. W. Norledge, India Mission 1905-25).
 7 April. Rev. Walter Warren Winfield, M.A., B.D., M.TH., aged 80, in Exeter (India Mission, 1917-27, 1930-37, 1946-54).

Birth

- 3 March. To Mr. and Mrs. M. Woosnam, at I.M.E., Kimpese, Congo Republic, a son.

Deaths

- 8 December. Mrs. Charlotte Farquhar Goldsack, aged 95, in Adelaide, South Aus-

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MISSIONARY HERALD



**The Monthly Magazine of The Baptist
Missionary Society**

JULY 1970

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WE HAVE COME TO VISIT YOU

by Joan Greenway

A GROUP of Christian women from Yalembo go on trek from time to time into the far-distant forest villages. One such journey on foot took them as far as Monganjo, about 50 miles; another time to Basoko, their nearest town, and then on to Yapangi, about 65 miles.

In Kisangani most of the visitation is within the city, and the Christian women are continually helping the sick, the homeless, those in prison and many old people who have no one to look after them. But there are areas even near Kisangani where tribes have not yet accepted the gospel. The Bakumu are one such tribe, and last year a group of the Kisangani women, together with their pastor, went again to visit them, to

sing, to offer friendship, to tell them again that Jesus loves them and died for them. This time there was great rejoicing, because they received them gladly and listened to them.

News from Yakusu women is that they have visited the following villages during the year: Yelenge, Yatombo, Belgika, Yawenda, Baulo, Yaongonda, Yaboeka, Yangilimo and Yalisombo, which is the Leper Camp across the river.

Yalikina women trekked on foot into the Topoke district, beside visiting many near-by villages. Lingungu and Bandu Christian women are trying to build up the work amongst the women and encourage those in near-by villages too.

The Christian women at Pimu do a lot to help those who are in hospital by taking food to those who have no friends, visiting and comforting the bereaved, and taking services at the hospital and leprosarium, as well as visiting many villages throughout their district.

One journey in particular will long be remembered by the Upoto women. After paddling themselves across the river to Irengi, they then continued on foot, visiting many of the villages in the Boso Kema area. It was the wet season and the rain did not let them forget it! They were soaked to the skin, dried out, soaked again and again. They squelched through slippery mud, they waded knee deep in water, but nothing daunted they completed their trek as planned.



Outside a typical village house in the Upoto area of Congo.

Making tea by the bucketful after a Women's Meeting at Upoto, Congo.



Besides just a change of clothes, New Testament and hymn book, they went armed with a large plastic bag full of tracts. These had been bought from the Bible Society in Kinshasa with money from their own funds. They did house-to-house visitation, a service of witness in the church or centre of the village and gathered round a camp-fire at night to sing and answer questions and give news of other areas.

News from Binga, too, tells of women from the central church going out and visiting the regions of Bondunga, Boso Molanga, Mombangi and Gbeljali to proclaim the Good News and to encourage and strengthen those in outlying villages.

No journey is without its difficulties as our Christian women at Bosondjo experienced in a very real way on one of their treks outside the plantation. As they were walking along, on this particular day, a lorry overtook them, stopped, and offered them a lift. They climbed into the back and soon they were making good time along the road when suddenly a tyre burst! The lorry skidded across the road, bumped into the forest, and was brought to a halt by crashing into a large tree. The women climbed down and the driver climbed out of the cab, all very shaken but no one injured. The women continued on foot. They arrived at the village and sat down to rest under the palm-frond shelter which had

been erected, and where folk met to talk and rest. Whilst still recounting their experiences on the road, and how God had looked after them and brought them safely to visit the friends in this village, a sudden wind sprang up, dust was blowing everywhere, and before they knew what was happening the shelter had collapsed on top of them! Again, no one was hurt, and as they then made their way to the little church for the service of witness, they thanked God that He had spared them yet again. Their reaction?—God has still work for us to do.

Journeys to visit friends known and unknown are made on foot, by canoe or by lorry. Yes, God has still work for us all. But are we doing it? What is our motive when we go visiting? We've come to visit you . . . to tell you of the love of God through our Lord and Saviour Jesus Christ.

MARTHA BOMOLO TELLS HER LIFE STORY

to Margaret Allen

MY father was like King Solomon. He was very rich and he had many wives. When he was a young man he loved God's ways. He was baptized and had a Christian wedding, but when he grew rich in money he wanted to be rich in wives too, although he knew that this was against God's laws. He hoped to have many children but this was not to be because, later, when trouble came to him and he lost most of his money, his wives left him, taking their children with them until only my elder sister, Mary, and I were left.

I was the child of father's last wife. Father was a trader, and he often visited other parts to sell his wares. One day he and my mother crossed the river to do business in the village of Mongana, and it was there that I was born. Six days later my mother died, but God looked after me. Father's village was Bopoto, not far from the mission at Upoto. The foreman of the workmen at Upoto was staying at Mongana at the time, and hearing of our plight said to father, "My wife has a two month old baby; she can stay in your village and nurse the child till she is old enough to be weaned, and then she can be brought up in your house." Father was delighted at this offer and rewarded the man richly.

I was well looked after, and happy in my father's house until I was eight years old when I became very ill. For four years I lay on my back, my arms and legs doubled up in front of me. I was unable to move them at all. As the months and years went by I became a very bitter and

unhappy child. One day I prayed, "O God, if I'm not to walk again please let me die." Nobody tried to teach me anything. I had no toys or books and if children came to see me I could not play with them. But God did not forget me.

One evening, one of the missionaries from Upoto, Mrs. Marker—known to us as Mama Monjambe—came for a walk to our village. All the children from the village came out to walk with her. I heard the noise and the excitement, and asked what it was all about. "Mama Monjambe has come to see us," I was told. I began to cry, "Oh God, my friends have strong legs and can walk with the white lady but I have to lie here—Oh God!"

But it was God Himself who sent Mama Monjambe to our village that day so that I might have new life. She came to father's house and saw me lying there unhappy and crying.

Mama Monjambe was filled with pity. She turned again to me and said, "What is your name, little girl?" I told her and she replied, "Tomorrow I'm going to send you a doll." It will be like your own little child and it will be your helper too. You must look after it and play with it every day, and it will help you to forget your pain."

Mama Monjambe was as good as her word. Next day she sent me the doll. As soon as I saw it, it was as though my arms were unlocked. I stretched them out to take it and held it to myself.

"Father," I cried, "I have a child!"

I began to love this doll and played with it every day. One day I said, "Father, please make me a little bed so that my child can lie beside me."

From that time onwards, life began to return to me. One day, my sister carried me to the water to wash me, and to her great astonishment I began to stand in the water. When we got home she told Father what had happened. "Well," father said, "if you can stand in the water, why can't you stand on the land to?"

I stared. "Why," I said, "I can't even sit up. How can I possibly stand?" But one day I had an idea. I asked father to give me a large empty cooking pot. We put soft cloths inside and I managed to sit upright inside it. I was very tiny as when I became ill my arms and legs didn't grow any more. Then after only one week I managed to pull myself upright holding on to the supports of the veranda of our house, and slowly I learned to walk again holding on to anything which would support me.

A flooded footpath leading to a fishing village in the Upoto area.



Once I could walk I wanted to go to school. They put me in the kindergarten with all the little ones who played with dolls and toys. But as well as the toys there was a blackboard, and from this the teacher taught their letters to those who were old enough to start to learn. After one week I had mastered these. Some of the bigger children used to laugh at me when they saw me in the kindergarten with the babies but they were amazed when they saw me promoted to first class of primary school after only one week and then soon afterwards to second and then third year. Some of them had remained in the same class for two or three years because they were unable to pass their exams. I passed all mine and went right through the school until I reached the top class which was taught by Pastor Koli, and after that I was made a teacher.

Not long after I started school, I was playing in another part of the village when I saw a friend of mine, Elisa, washed and in a clean dress, obviously going somewhere.

"Where are you going?" I asked her.

"I'm going to Followers Class," she replied.

"What's that?" I inquired.

"Followers are those who have changed their hearts, and want to follow the ways of God," she told me.

"Oh, but I'm so small." I sighed, "If I go will they want me?"

"They will want you."

"How much does it cost?" was my next question.

"One centime."

"Wait for me!" I cried, and went quickly to father.

"Father," I said, "give me a centime. I want to go to Followers Class."

Father stared at me and laughed. "You,

Martha Bomolo, are you going to be able to follow that road?"

"I think so," I replied. "What is that road like?"

"It's a very long road," he told me, "You'll never manage it."

But father, who loved me very much, was really pleased that I had chosen the Good Road. He gave me the centime, and I went with my friend to the Mission. There we met Mama Monjambe. She smiled when she saw me. "Martha Bomolo, do you want to follow Jesus?" she asked me.

"Yes, I do," I replied. She gave me a card and I became a follower, and continued to attend the Followers Class, learning more and more about the Good Road until I was baptized in 1945 at the age of seventeen.

One day soon after I became a follower of Jesus, my friend and I took a canoe and paddled to the end of the village where there was an inlet which led to a place where we knew we could find a delicious fruit called 'nsomu'. We picked a lot and put them in the canoe. On the way back I was sitting on the side of the canoe to paddle, when a girl in another canoe came towards us fast.

"Look out!" I shouted, "If you hit us I'll fall in." She didn't hear. Her canoe collided with ours and I overbalanced and fell into the deep water. At that time I was not yet strong, and during my long illness had forgotten how to swim. I sank to the bottom, but God had chosen me to do His work and He was not going to allow me to die in the water. All the other children were swimming and diving looking for me. God lifted me up to the surface and one of them spotted my hair just above the water. The girl who had caused the accident grabbed at it

and shouted to the others to help her to get me back into the boat. Soon I was safe, but it was truly God Himself who protected me and saved me from drowning that day.

Another day, father and I were about to eat our breakfast when a great storm broke. I was serving the food when father suddenly took my hand and pushed me towards the door. I ran outside, my cooking pot still in my hand and father ran out after me. A minute later the house collapsed and but for the grace of God we could not have escaped death.

As I grew up I began to wonder what would become of me. I thought that with my stunted limbs nobody would want to marry me. Father thought that in any case it would be better for me to remain unmarried in case my husband should despise me and ill-treat me. "You shall stay with me," he had said, "I will look after you, and you will look after me," but only a short time after these words father died.

It was decided that I should go to live with my married sister in Kinshasa. I took with me letters from the missionaries at Upoto for the missionaries of Kinshasa, and very soon I was given the job of a teacher in a girls' school connected with Dendale Church.

One day when I came home from school I had a big surprise. One of my mother's relatives named Paul was waiting for me.

"I have news for you," Paul greeted me. "I have found you a husband."

I stared at him in astonishment. "What do you mean?" I cried.

"I mean you're to be married," he laughed, "Aren't you pleased?"

"Well, yes, I suppose so," I said doubtfully, "But I thought no man would want to marry me. Father always said that if I did find a husband he would beat me. Perhaps God has sent you with this news, but please go back and tell this man that I want him to come and see what I am like before he decides to marry me."

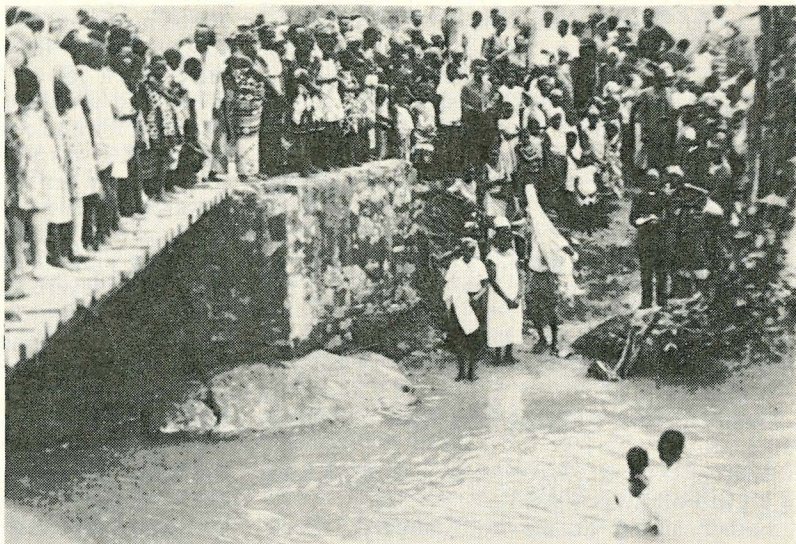
A few days later a stranger came to my brother-in-law's house. He looked like a very poor man. His coat was torn, his trousers frayed round the edges, his dirty pullover was full of holes and his shoes had no soles to them. My sister said to me, "This is the man who wants to marry you, Martha."

"O-oh," I stammered, "Really?" He came and shook hands with me.

"Get him a chair quickly," said my sister. I went in quickly and brought him a chair.

"Fetch me a glass of water," said the man. I gave him one, and then went to prepare him some food. When he had finished eating my sister took away the dishes and left us alone.

"Well," said the stranger, whose name was John. "I hear you sent for me to come to see you, so I've come and now you can have a look at me too. Now that we've seen each other it's up to us to decide the matter." I was still speechless so John went on, "I know your story, Martha. I know that you were born a perfect baby and that you became ill. Would I refuse you because of this? I am a Christian, and on the road of life there is plenty of room for all



A baptismal service in Kinshasa where there is encouraging growth among the churches.

(Photo: Phyllis Gilbert)

The old and the young sew together.

(Photo: Phyllis Gilbert)



kinds of people. I was afraid of you, too, because I am no longer young as you are, and I did not think you would want to look at me. That is why I dressed myself in these rags. You can refuse me if you like, but maybe we can walk along the road of life together."

I was very happy to hear these words. "Yes," I said quietly, "God has arranged this for us. Let it be so." So, later that year we were married, and although we have no children we have remained happily together all these years. We look after one another and our home is at peace.

After we were married I taught at Itaga school near my husband's home, for six years. After this I was asked to start a new school in the district of Matete where there were no Protestant schools at all. I went round myself looking for children of Protestants until I found sufficient to form a small class. From that class seven more classes sprang until a fine new building was erected for us which we shared with the Salvation Army.

Later I became ill and had to give up teaching for a time, but God opened up the way for me to start women's sewing classes at Itaga Church, and last year our Church decided that sewing classes were not enough. Many women and girls were unable to read and write, and so a women's afternoon school was started, and I am now the head teacher of this school which has seven classes and about 200 women and girls.

I am amazed at the love God has for the girls of Congo. So many go astray but He wants to

rescue them. We have heard about the movement known as the Girls' Brigade which is well-known in England, and two of our missionaries have been working hard to bring this movement to Congo. They arranged classes for the women leaders to learn all about it, so that we could teach the girls. At Itaga I was chosen to be Captain with three others as helpers. We started our company in October last year, and soon we hope to have our uniforms and to be enrolled as an official company.

So God has led me all through my life. He healed me, helped me to walk again, saved my life and my soul, and I am so happy that I am able to work for Him now. At Itaga Church I am the leader of our women's choir and a hymn we often sing goes something like this:

"Work for God

Is work which is good and true.

Work for God

Is work which is good for the hearts
of all people."

and I know those words are true.

THERE IS MUSIC IN TRINIDAD

by Eva Waggot

THE Government of Trinidad and Tobago is one which has set out to educate its citizens in every way possible. Because of this, the churches do not need to help with service projects as in some other countries. Here, there are health clinics which help the people with problems of their own health, maternity clinics which help mothers to care for their babies and young children, and family planning clinics. Our missionary, Mrs. R. Firmin, does voluntary work in one of the last. There are young people's camps which teach trades and crafts. Many of our church people who have been trained in government services come to our church groups from time to time to give instruction.

Trinidad, although a small island, has a great many natural resources. During the past fifteen years, I have observed that the women have found uses for many of the grasses which grow along the roadsides, coconut leaves, banana stalks, and shells from the beaches. With these, they have made hats, bags of various kinds, mats, brooches and many other articles. This effort has been spurred on by the fact that the Government has opened community centres in almost every area. Teachers are sent out to teach a good many subjects ranging from cooking, sewing, handwork, hairdressing, to commercial subjects. Some of our church ladies have taken these courses and are willing to go out with me to teach the ladies of our church groups.

In our women's groups, handwork is part of the regular meeting-time. The articles which they make are sent to a centre where they are sold. This form of self-help is a source of income for the family. The standard of workmanship has improved tremendously over the years and now

the goods are readily bought by visitors to the island.

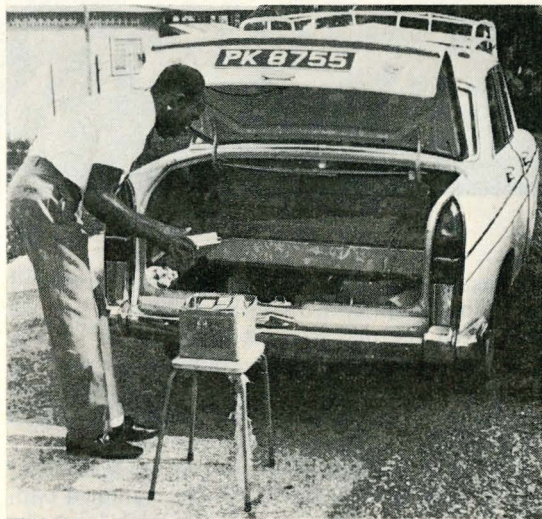
Trinidadians are naturally musical. It seemed a tragedy to me that so many of our churches have no musical instruments. This was due partly because there was no one who could play them and partly because there were no instruments available. However, at the present time, it is possible to buy Japanese electric organs, which are portable and are within the means of many of the churches. During the past two years, therefore, I have been encouraging young people to learn to play the organ. I have a weekly class at the Church Centre, Princes Town, and one at Penal Rock. A number of people from the various churches come for lessons. The results have been quite encouraging. Four are now able to play for services and many have taken the Trinity College Theory Examination and have gained "Honours" marks.

A regular feature of the life in Trinidad is the Musical Festival. This is held every second year and has the support of the Education Department. Schools are encouraged to compete in the various classes. Again, because of the lack of music-teachers, I have been asked to help, especially by our Baptist Schools, to train the children for their solo, duet, and choir pieces.

In six of our churches we have Girls' Brigade groups. These groups help to raise the standard



of home life and to widen the vision of the girls, with their teaching of sewing, cooking, physical education, social services, and Bible Study. I have discovered in some of the country women's groups that there are women who have not reached beyond the Standard I level of reading. In a few months I hope to start adult reading classes in different areas. In these various ways we are seeking to bring in the Kingdom of God here in Trinidad and Tobago.



Above Left: Unloading the organ and hymnbooks from the car for the morning service at Point Fortin.

Above: A typical East Indian Home at Penal Rock, with four of the girls in Miss Waggot's music class.

Left: Women leaders at a Baptist Conference in Trinidad.

*Cover Photo: A group of children at Princes Town.
(Photos: Eva Waggot)*

"THEY CAME EARLY TO THE TOMB"

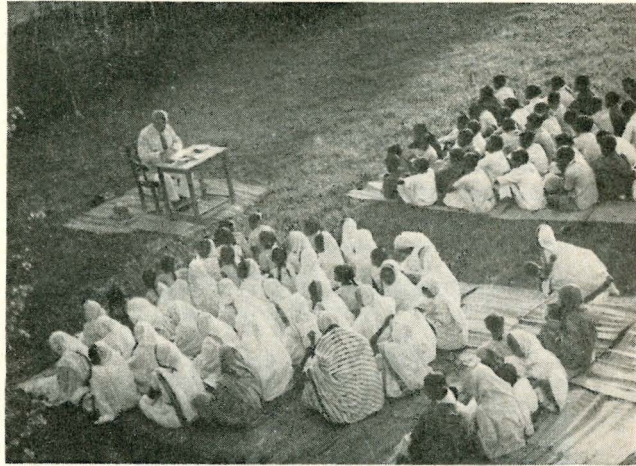
Olive Rowett reports how village women take part in Easter celebrations

IN the villages of India religious and social occasions are very closely interwoven, and this is as true among Christians as in Hindu and other communities. Holy Week and Easter are very important in the life of the Munda village of Kalikapur, and the women play a leading part in these events.

This year prayer meetings were held every night for two weeks before Easter. The women had been busy spring-cleaning their houses, and the men had cleared the weeds and tidied the graves in the cemetery. On Good Friday the church was full for the midday service—a meditation on the trial and death of our Lord. On Saturday night, when I went to spend the night in the village, eleven young people were receiving final preparation for their baptism on Easter Day, and others were busy decorating the church. At midnight the drumming began, announcing the arrival of the Day of Resurrection.

The waning moon still gave a bright light as, at about four o'clock, the women and girls began to gather, lit their tiny wax candles and then, led by the drummers, they went in procession to the cemetery. They went singing Easter carols, retelling the story of the women going to the tomb to anoint Jesus's body on the first Easter morning, and reliving the thrill and wonder that "Jesus is Risen".

As we drew near we could see the glowing candles which the men had lit on the grave of their beloved pastor, who died a year ago. The women and girls placed their lighted candles on other graves, until the whole area was ablaze with tiny lights. As the first glow of dawn lit up



the eastern sky, all the villagers gathered round for a short service led by the women. Then we completed the procession to the church for the rest of the service. Four women took part in this, two of whom never went to school but learnt to read as adults, and the Sunday school children sang an Easter hymn.

The dawn service is just part of the Kalikapur Easter celebrations, which usually include a baptismal service at the river bank and later the church service with Holy Communion. The day ends with everyone gathering for the Love Feast. The sunrise service is held every year in all the five Munda churches in this area, as well as in other parts of India.

For the children, the procession before dawn is one of the highlights of the festival, and the sight of all those tiny candles on the graves will remain in their memories. For the women, the sadness of funeral services will always be linked in their minds with the joy of the Easter sunrise service. "Jesus is Risen" is a truth made real to them by sharing in this re-enactment of the events of that first Easter Day.

A GREAT HEADMISTRESS RETIRES

by Doris Hackman

Miss Emmeline Blackburn came as headmistress to Walthamstow Hall in 1946. She knew the school well, having been a pupil there since the age of five; her 24 years as headmistress have shown not only the faithful retention of the standards and purpose for which the school was founded but a truly remarkable growth in every part of its life.

The war years had scattered the pupils, disrupted the work and finally brought about the destruction of the newest and therefore most useful section of the buildings. When Miss Blackburn retires at the end of the summer term this year she will hand over to her successor the original school premises that were established in 1882, together with an "old New Wing" containing a gymnasium, biology laboratories and Domestic Science quarters, a "new New Wing" of well-equipped chemistry and physics laboratories, a swimming-bath and a Sixth Form Centre. In 1946 the library was not unlike

a pleasant sitting-room with a few hundred books on wall-shelves. It now runs across the entire length of the main building, contains some six thousand books and is the veritable power house of the school. In 1946 the Sixth Form numbered perhaps some 20 girls. Today, in a school of 500 or so, over a quarter of the girls are in the Sixth and all of them go on to some form of further education. The curriculum has widened beyond the belief of many an Old Girl, not only in the sciences, which might be expected, but outstandingly so in Art and Music.

New buildings, new subjects, new ideas, especially new ideas, have been Miss Blackburn's contribution to school life at Walthamstow Hall. The school

council has now been long established—a training in democratic government. Equally valuable must be the training for living, for social poise and for the right use of leisure that comes from the Wednesday classes with Sevenoaks School in every subject from American Literature to Fencing. But, above all, Miss Blackburn has held to the belief that "Caring matters most", and her years as headmistress have seen a tremendous and, indeed, moving development in voluntary service both at home and abroad. By any standards hers has been a distinguished headship. Her friends are to be found all round the world and they will wish her a retirement as happy as she made their schooldays.



What the headmistress meant to parents

by

Phyllis and Paul Rigden Green

MISSIONARY parents who have had to leave their daughters in school in England while they served abroad have been thankful to God that they have been in the care of Miss E. A. Blackburn.

That Miss Blackburn has been an eminently successful headmistress was shown in the double-column article written about her in *The Times* a few years ago, but her life and work have been written more deeply in the affection of generations of girls she has taught. She combines high efficiency in her profession and deep understanding of human nature with great personal charm and a sense of humour, all of which are actuated by her infectious faith in God.

In her real love for the girls she has been able to meet them at every stage. She could be found joining in the fun of bathing the juniors in Spicer House, or encouraging a game from the touchline, or in developing the Young Farmers' Club, or in serious conversation about plans for a future career. She knew her girls so well that she could get them to face up to life and tackle the faults in their characters, for she was not only interested in their academic progress but also most vitally concerned with their spiritual pilgrimage. She not only inspired a love of the beautiful in

literature, music and nature, she sought to lead them to the joy of faith in Christ. Worship and prayer always had the central place especially in the boarding-school.

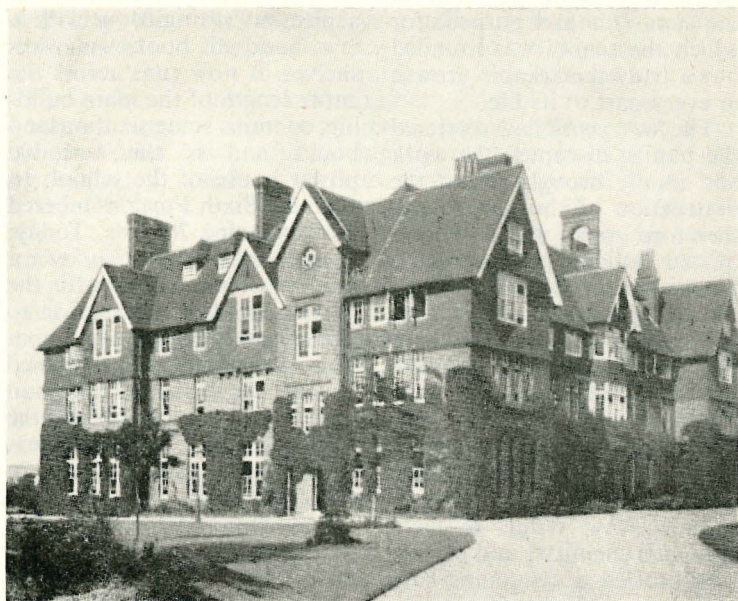
As may be expected, daughters of missionaries abroad are subject to special stresses, especially when parents may have been in peril or their return delayed. For some girls who had to have change of guardians, Miss Blackburn and the school were the stabilizing factors. There was one girl who was so disturbed about being left that she could not show a spark of interest in anything. Eventually Miss Blackburn discovered that the girl had a love of horses and generously arranged for riding lessons, and the girl won through.

Not only with the girls and members of staff, but also with the missionary parents, who perhaps are not quite so easy to deal with, Miss Blackburn had imaginative understanding.

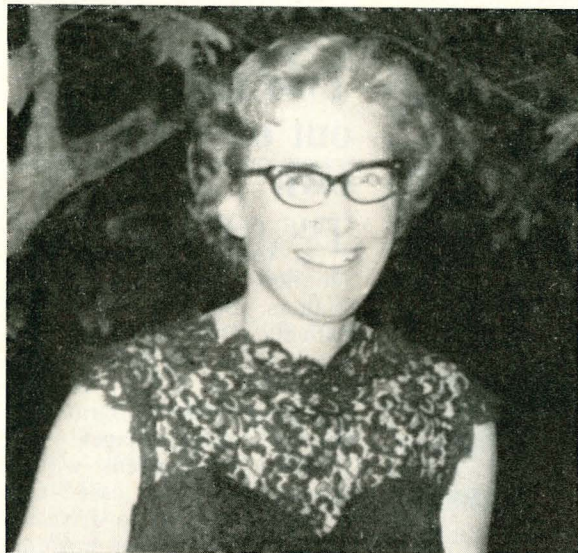
Parents were made so welcome on their return, and if necessary hospitality was arranged. At school functions she knew their names. At the difficult time of parting she again gave that extra touch of understanding which has been so appreciated.

In times of joy, as at a baptismal service, she was there. She would cable in times of success no less than in times of crisis. One girl was in sick bay worrying about her father being unjustly jailed, but a friend was asked to call and get her to make a tape recording to send to her parents.

In her study the photos of her large family of old girls were constantly changed to give each a chance to be remembered, and in her richly earned retirement she will know that she continues to hold a place of affection in the lives of so many girls, and also a place of gratitude in the minds of many missionary parents, two of whom count it a privilege to write this word.



The main building of Walthamstow Hall.



From Nigeria to Walthamstow Hall

WHAT does a headmistress regard as achievement? For Miss Elfreda Davies one of the outstanding achievements of her five years as Principal of the Queen Elizabeth School, Ilorin, Northern Nigeria, was the obtaining of a premature-baby incubator for the local hospital!

This event is an indication of the thinking of the new headmistress of Walthamstow Hall. Early in her principalship at Ilorin she suggested to the prefects that the school should do something for the community. Their initial reaction was unfavourable but soon reluctance changed to enthusiasm and the girls were raising money to support UNICEF projects. The day of real achievement was when they were able to present the incubator to the Commis-

sioner for Health.

Miss Davies writes: "We shall never forget the joy of that day and I do not know who was the more excited, the students of Queen Elizabeth School or the hospital nurses!" One gathers that the Principal was equally excited.

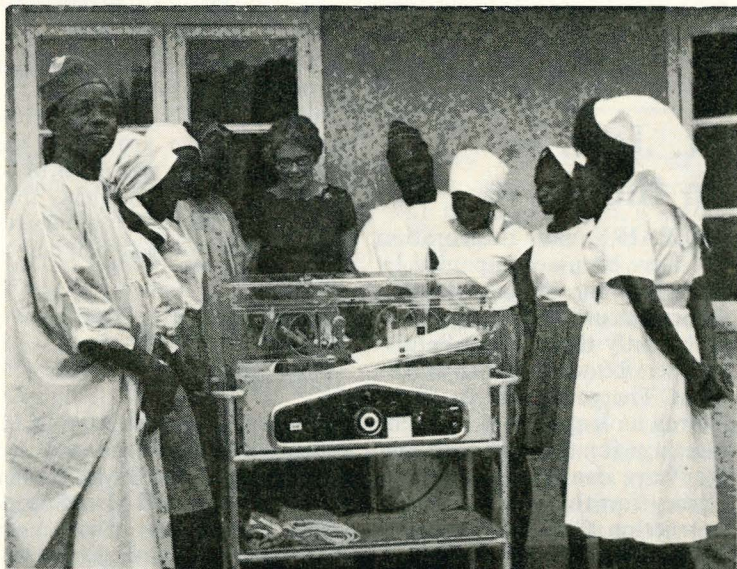
It is these qualities, to en-

courage the best in her students and to inculcate a breadth of interest, that have marked Miss Davies' career in her years as a teacher at Barrow-in-Furness Girls' School (1952 to 1956), Bishop Fox's Girls' School, Taunton (1956 to 1964), Queen Elizabeth School, Ilorin (1964 to 1969), and again at Bishop Fox's School for this last academic year.

Miss Davies was educated at Shrewsbury High School, is a graduate of Bristol University and received the M.B.E. in the New Year's Honours List.

As Miss Davies prepares to begin her work at the school where the daughters of our missionaries receive their education, she recalls how, as a six-year-old, her own imagination was fired by the stories of an L.M.S. pioneer missionary who stayed in her home.

As a Congregationalist with missionary interest and experience overseas, Miss Davies possesses a sympathetic understanding of missionary family life.



Presentation of the premature-baby incubator.

Prize-giving in Ceylon

At the Carey College (Ceylon) prize-giving the chief guest and speaker was Dr. G. P. Malalasekere, Chairman of the National Committee for Higher Education. He was formerly Ceylon High Commissioner in

U.K. and also at one time Ambassador to USSR. Others in the front row are Mrs. Malalasekere, who presented the prizes; the Rev. C. D. E. Premawardhana, President of Sri Lanka Baptist Sangamaya, who presided at the meeting; Dr. W. G. Wickramasinghe, Principal of Carey College; and the Rev. H. T. D. Clements, B.M.S. Field Secretary for Ceylon.



Two nurses out on their own

THE two missionary nurses at the Baraut dispensary, Jennifer Pell and Shirley Walters, cope with a variety of patients. They also hold ante-natal clinics and have recently completed a T.A.B. vaccination programme in Baraut and the surrounding villages.

But what happens with a serious emergency case? One of the nurses has to drive the patient to the nearest hospital, which is in Delhi, 40 miles away.

There is still very little proper care for the women in the villages, and the work we maintain is therefore vital.

St. Jean is on the move

REPAIRS and redecoration have been accompanied by growth at the St. Jean Baptist Church, Kinshasa, Congo.

Recently there was a baptismal service with twenty candidates. The young people of the church have spoken at open-air meetings for the first time and they have also arranged literacy classes for those who require instruction. Classes for children unable to gain entry to the city schools have been organized.

The church has bought a public-address system.

One emphasis that has contributed to the growth is the insistence by the pastor, B.M.S. missionary Bill Thomas, that Christians have a lifelong responsibility towards their neighbours.

A gift in memory

Friends of the late **Mrs. D. H. Stimpson** have contributed £42 1s. 0d. to the B.M.S. in her memory. Mr. and Mrs. Stimpson's daughter, Dr. Vera Morgan, serves with the B.M.S. in New Delhi, India.

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Missionary Record

Arrivals

- 16 April. Miss D. M. West from Yakusu, Congo Republic.
26 April. Miss W. Gow from Baraut, India.

Departures

- 17 April. Mr. and Mrs. L. R. Hazelton for Calcutta, India.
24 April. Mrs. F. J. Grenfell for Lukala, Congo Republic.
27 April. Miss S. Millichap for study in Switzerland.

Death

- 13 April. Mrs. Florence Mabel Howells, aged 79 (widow of Rev. E. D. Howells), B.M.S. Angola Mission, 1952-1958.

Background to Prayer

It is possible to regard Orissa as a microcosm of the work of the B.M.S.

There are three hospitals, Berhampur, Diptipur and Udayagiri, within the state. They serve Hindu, rural and hill tribe communities. They face the financial and staff problems besetting all our medical work and we can therefore support them by our prayers this month as earlier

Acknowledgments

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 30 April 1970)

General: Anon., £3; Anon., £3; S. K. P. Malvern, £5; Anon., £4; Anon., £5; Anon., £2 10s.; Anon., £2; Anon., 5s.; Anon., £11; Anon., £2; Anon., £9; Anon., £30; J.B., £3.
Medical: Anon., £2 10s.; J.B., £2.
World Poverty: Anon., R.P., £3.

LEGACIES

					£	s.	d.
March							
	Miss C. M. Whitty	..	..	..	500	0	0
April							
	Mr. W. J. Ayres	..	..	..	600	0	0
	Miss G. Barker	..	..	..	472	8	9
	Mr. E. Brook	..	..	..	5	0	0
	Mr. T. H. Calladine	..	..	..	47	15	2
	Miss A. Corry	..	..	..	50	0	0
	Miss G. D. Ferguson	..	..	..	100	0	0
	H. M. Ford Trust	..	..	..	312	10	0
	Miss E. M. Johnson	..	..	..	300	0	0
	Mr. Havelock Lonsdale	..	..	..	146	0	0
	Mrs. H. G. Newell	..	..	..	50	0	0
	Mr. F. C. Peppin	..	..	..	200	0	0
	Dr. F. W. Price	..	..	..	434	12	8
	Mr. W. M. Pelling	..	..	..	372	10	2
	Miss M. B. Todd	..	..	..	50	0	0
	Mr. J. F. Tompkins	..	..	..	343	10	7

the churches rallied to their financial support in response to the special medical appeal.

Educational work continues to be a major aspect of our Christian witness and again we recall the need for more teachers to serve with the Society, especially in the Republic of Congo.

It was to Orissa that one of the first agricultural missionaries of the Society was appointed. The work he began has grown and proved of incalculable value to the area around Diptipur.

Every service rendered by missionaries, in co-operation with the local church, is seen as evangelistic outreach. Within the church our missionaries still have a contribution to make, and this is seen increasingly as the training of lay leaders for the strengthening of the church.

The Baptist Church of Orissa, who have worked with the Disciples of Christ, have agreed to join the Church of North India and we remember this new venture of faith as preparations are made for the inauguration on 29 November this year.

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The office of a Deacon	C. B. Jewson				9
Call to Obedience	A.B.U. Report			1	6
Ministry Tomorrow	A.B.U. Report			2	0
The World Council of Churches 1948-1969	E. A. Payne			2	0
Baptist Bulletin. Spring. Autumn. Winter	per issue				6
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MISSIONARY HERALD



**The Monthly Magazine of The Baptist
Missionary Society**

AUGUST 1970

6d

THIS MEETING OFFERS PLENTY OF VARIETY

Hazel Pilling reports on the "B.W.L." at Thysville, Congo

ONE'S first impression of the Women's Devotional meeting on a Friday afternoon at 3 p.m., the Thysville "B.W.L.", might not be too good. The first half coincides with school playtime, and several hundred junior children shriek around the church building. Inside it's nearly always hot and, if you peep in as the address is being given, you will see that several of the women are feeling drowsy, the babies have got fidgety and cross and noisy, the teenage girls are whispering together, and late-comers are still arriving. But do not turn away in despair, there is more to it than perhaps meets the eye.

You might be feeling drowsy if you had been up all the previous night singing hymns at Mama Theresa's house, because her little boy had just died. She is a church member, though many of her family are not and, as is their habit, our church women gathered round the bereaved

family, and amidst all the beer drinking and pagan customs, they sang Christian hymns through the night. They give up many a night's sleep for this.

The girls are whispering a bit—well, how many teenage girls do you get listening attentively in your B.W.L. meetings? You will see these same girls in the church hall on other days of the week, learning to read and write, proudly finishing off a blouse "all my own work", or a baby's jacket for little brother, you will see them in Girls' Brigade on Saturday afternoons, singing in the choir on Sundays, and every time there is a conference or meeting, and refreshments are provided, they will be there helping to cook and wash up. The church for them, apart from everything else for which it stands, is a community centre, and is the only place that can offer them educational and leisure activities, combined with sound Christian teaching. The women—Congolese and missionary, lead the girls' meetings and classes. Maybe soon they will be able to have their own Bible study group, more suited to their ages and needs.

The babies and toddlers may seem to cause a disturbance for you, but they do not trouble a Congolese audience very much. However, the younger women are beginning to hanker after Play Groups for their pre-school children, especially as they do not start school till the age of six. Mama Anna takes her little boy to a Play Group in the town where, she says, he is learning all the political slogans and songs. So the women all agree, let us have a Church Play Group

Miss Lily Jenks at Thysville with (left) Mama Louise Mbidi, a woman pastor, and (right) Mama Madeleine Kungyenda, hospital and prison visitor





Members of a Women's Weekend Conference for the Kibentele area, Congo

and teach them choruses and good, clean habits. They are a bit discouraged when they realize that they first need a place, someone in charge, and a few funds.

Despite all the disturbances, the meeting is going on, and Mama Madeleine is just coming to the end of her address. She is one of the old stalwarts, and has been connected with the Mission for as long as she can remember. She is employed by the Church as Hospital and Prison Chaplain. She is not afraid of witnessing for the Lord anywhere, and she is well known throughout the town.

Let us just hear the Notices before we slip away....

"Last week the choir went to sing at the hospital, and the patients sent greetings to all of us here.

"Next Friday, we will be holding our meeting at Mbamba. Everyone should meet at the missionaries' flats at 1 p.m., as it will take us at least an hour to walk there. The Mbamba women have lost their enthusiasm and their weekly meeting has faded out—make an effort, we will all go and waken them up.

"Any more contributions for the new church building fund at Ngombe Lutete should be given

to Mama Elisa today, so that we can send our gifts all together to the friends there.

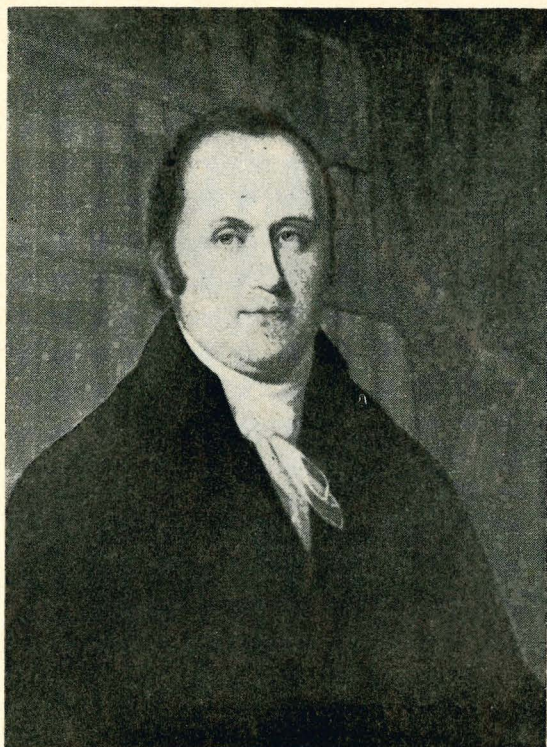
"We are all asked to do a day's work at the church's agricultural project. Take your own hoe, please!

"Next month the Regional Conference will be held here. We are asking you to help by lending sheets and saucepans, and by giving food and firewood. Please start preparing for it now, and praying that it will be a time of real blessing.

"The reading and sewing classes will meet as usual on Monday, Tuesday and Wednesday.

"We have now had 20 chairs in the church hall repaired. This is one way in which we are using B.W.L. funds to help the church, and we hope to get some more done soon.

"Let us now bring our offerings to be used for God's work here in Thysville, after which we will sing the last hymn."



WILLIAM STAUGHTON

As a Bristol student William Staughton attended the meeting in Widow Wallis' parlour in Kettering on 2nd October, 1792, when the B.M.S. was formed.

The Rev. **Roger Hayden**, Northampton, has made a study of Staughton's life and work. In three articles he outlines Staughton's contribution to Mission and its relevance in this bicentenary year of his birth.

The photo is taken from the portrait of Staughton which hangs in George Washington University, Washington, D.C., U.S.A. This University was the direct successor to Colombia College, of which Staughton was the first President.

William Staughton (1770-1829) was born in Coventry, on 4th January, 1770, the eldest son of Sutton and Kezia Staughton. At fourteen Staughton was apprenticed to a Birmingham silversmith and it was while there that he was converted. He was baptized on 6th April, 1786, by the Rev. Henry Taylor, and admitted into membership at Cannon Street, Birmingham. In 1791 he went to Bristol College for training for the ministry.

The College Lane Church at Northampton hoped that Staughton would succeed John Ryland as their pastor, when Ryland moved to Bristol to assume the Presidency of Bristol College and the pastorate of Broadmead, but they were disappointed. Staughton had become involved with a young widow of the Birmingham church, Mrs. Maria Hanson, and he followed her to Charleston, in South Carolina, where they were married on 28th October, 1793. Staughton was commended by various London ministers to Charles Furman, a leading Baptist minister in South Carolina, and for eighteen months

Staughton ministered in Georgetown, S.C.

On account of his poor health, and his disgust at the treatment of the negroes in the South, Staughton moved north to Bordentown, New Jersey, where he took over an Academy and the oversight of the local Baptist church and another cause at Jacobstown. It was here that Staughton was ordained to the Christian ministry on 17th June, 1797. It was in that year that he met and conversed at some length with the famous Thomas Paine.

In 1798 Staughton moved to Burlington, New Jersey, to take charge of another Academy and the small Baptist church in the town. In 1801 his ability of preparing men for College entrance was acknowledged when the College of New Jersey conferred upon him an Honorary D.D. degree. These were Staughton's happiest years, when he successfully combined the teaching and the pastoral offices, and found time to write books relating to classical and theological education.

In 1805 the First Baptist Church at Phila-

delphia called him to be their minister. Under his ministry congregations grew rapidly, buildings were enlarged, and revenue increased. Three hundred were baptized into membership, and a further hundred were admitted by transfer from other churches. A third Baptist church was formed down by the Philadelphia docks, as a result of Staughton's regular 6 a.m. Sunday sermons in that section of the city. From among the coloured people he contacted, the First African Baptist Church in Philadelphia was formed in 1809.

Founder of the Foreign Missions Board

In 1811 the caretaker at First Baptist was heard to complain that the fire would not draw because of the Englishman in the stovepipe! The dispute between England and America was at its height, and Staughton felt the strain of insinuations which were made about his loyalty to the Republic by certain members of the church. Thus in January 1811 he accepted the invitation of a group of 91 members from First Baptist, who had established a new work on the expanding west side of Philadelphia, to become pastor of the new Sansom Street Baptist Church.

Though the church grew numerically under Staughton's vigorous leadership, the prosecution of the war against Britain, the recession in trade, and the economic depressions which followed it meant that the church never cleared itself of financial embarrassment while Staughton was there, despite the fact that he took a \$500 per year cut in salary from 1818 onwards. When he left in 1823 the final bills on the building had not been paid.

While he was at Sansom Street, Staughton shared in the founding of the American Board of Foreign Missions. Probably because of his work on behalf of the Serampore missionaries in America, as well as his contact with the English mission and its missionaries, Staughton was elected the Board's first Corresponding Secretary in 1814.

In 1817 the Triennial Convention, which was formed by the churches for the support of the Foreign Missions Board, opened up home mission work on the Western frontier among the American Indians and extended its responsibility to include the education of men for the ministry. To deal with this the Philadelphia Theological Institute was established with Staughton as

Principal in 1818.

In 1820 the Convention decided to build a new college at Washington D.C., which would be first a theological institute, but eventually a full-scale university. In January, 1822, Staughton was inducted as Principal of Columbian College, as it was called, but it was not until 1823 that Staughton severed his ties with Sansom Street at the request of the College's trustees. He had always hoped that the College would be located in Philadelphia, but this was not to be. During all this time he was Corresponding Secretary of the Foreign Missions Board, although the depression in the national economy had adversely affected its work. There was also a growing discontent among the supporters of the Mission that the Convention was using too much of its resources for Columbian College and too little for missions. In 1826 the Convention decided to restrict its work to foreign missions and in April 1827 Staughton and all the faculty resigned from Columbian. The trustees declared a vacation from May to September and the College eventually re-opened in 1828.

Staughton returned to Philadelphia, for a time preaching in the New Market Street Baptist Church. In 1829 he set out for Georgetown to become Principal of the Theological Institute there, but he died on the journey in Washington, D.C., on 14th December, 1829, at the home of his son. His wife Maria had died in 1823, and he left three surviving children: James, a doctor, who was also a lecturer in chemistry and geology at Columbian; Leonora, who married Samuel Lynd, Staughton's biographer in 1834; and Elizabeth, the wife of Dr. John Temple of Virginia.

Such in simple outline is the story of his life. But Staughton's significance lies in his attempt to link the missionary cause with theological education in a Convention in which all American Baptist churches would be represented.

(to be continued)

HOW DOES GOD SPEAK TO US?

Frank Vaughan recalls an incident in Parana, Brazil

OFF the beaten track and 30 miles from Cascavel to the south-west, lives Genesio and family on his 12-acre plot of land. In the photograph you can see six of his children. It is about the arrival of the seventh that I must write.

Returning one Sunday afternoon from visiting our congregations in Rio Quarto and Sao Pedro, I approached indecisively the turning to Sao Francisco. Should I carry straight on home or turn off to visit Genesio? Somewhat unwillingly, for it was a hot, enervating day, I turned down the road.

Passing through the village I navigated the curving decline towards his land. Then, who should I see walking towards me up the road but the man himself, Genesio.

I stopped and we exchanged greetings. He inquired about the journey, the services of that Sunday, my wife and family. Then I asked how he was. He replied that he was fine but

that his wife was not too well just at that moment. She was nine months pregnant and had just begun losing a lot of blood. "As a matter of fact", he drawled, "I was just on my way up the road to ask my friend to give me a lift to the village in his lorry. They say that there is a midwife living there now".

I turned the car round and we shot off. He talked all the way ($4\frac{1}{2}$ miles), thanking God for sending "His servant at the right time". "How the Lord looks after the poor," he said.

My sentiments were not so religious. "You absolute nit", I thought, twisting the gear lever. His wife was anaemic and he had not taken her to the doctor once during the nine months!

We arrived at the village in good time. To my surprise and relief the midwife was at home. In five minutes we were back on the road again and soon at the house. The midwife proved to be sensible and efficient so that I had little qualms about leaving them to return to Cascavel for the evening service.

A fortnight later Genesio arrived at our house in Cascavel. After his usual unhurried

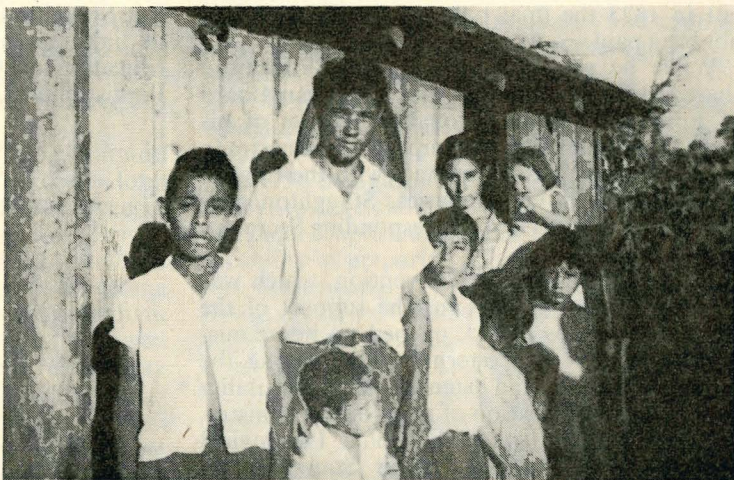
and preliminary greetings, he told me, smiling broadly, that a baby girl was born at 4 a.m. on the Monday morning after my visit and that he had delivered the baby himself! He had come to Cascavel to buy medicine recommended by the midwife and to pay his tithe to the church. So saying, he pulled out a wad of grubby notes from his pocket and handed it to me. £9, a tenth of his year's rice crop!

I protested, thinking of his wife and, now, seven children; but he was adamant, "It belongs to God", he said, "I owe it to Him."

Now, some time after the event I am a little wiser. For a man such as Genesio, living so far from the town, it is difficult to ensure the medical care of his family. There are the bus fares, the cost of doctor's consultations (£3 per person), other examinations (blood, urine, etc.) then the cost of necessary medicines.

Was he right saying that God had sent his servant at the right time? After all, I was not really inclined to turn down that road.

If he was right, then, that is something rather marvellous. . .



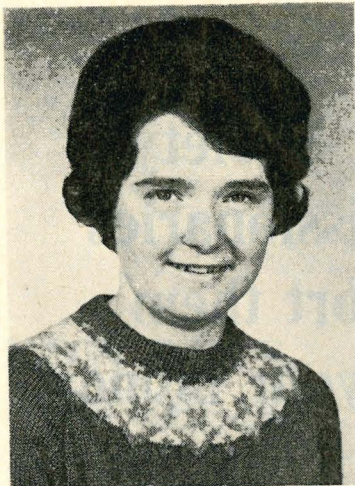
The Baptist Missionary Society introduces twenty new missionaries and invites you to support them by your prayers and with your money



ERIC WESTWOOD, B.D., A.L.B.C. (below), was trained for the ministry at London Bible College and, after working with the "Come Back to God" Campaign, became minister of Spruce Hill Baptist Church, Walthamstow. He was baptized at Alperton Baptist Church and, with his wife, Jean, who was baptized at Harpole Baptist Church, Northampton, and his two children, David and Helen, left for Brazil in July after a period of training at St. Andrew's Hall. Jean Westwood trained at Furzedown Teacher Training College, Streatham, and while at Walthamstow began a Young Wives' Group as well as leading the Senior Bible Class.

MARK and MARJORIE CHURCHILL, with their three children, Karen, Trevor, and Lois Margaret (above), leave for Ceylon this month to complete the establishment of five missionaries which the Government allows. They have been at the Laindon and Kingswood, Basildon, Baptist Church since 1964. Mark came originally from the Thornhill Baptist Church, Southampton, and Marjorie from the Swinton Gospel Hall.





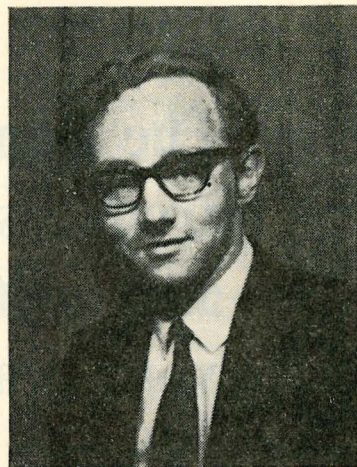
BARBARA McLEAN (above) has offered for service and it is hoped that she will leave for Nepal early in 1971. She trained at the Jordanhill College of Education, Glasgow, and is in membership at Denistoun Church, Glasgow. She has helped in C.S.S.M. Seaside Missions, Baptist Youth Camps in Scotland, and has served as a Counsellor at Billy Graham Crusades. Following teaching experience in Glasgow, she has been at the St. Andrew's Hall for the last two years.

MARY HOPKINS (below) is a school-teacher from Cardiff. She was trained at the Goldsmith's College, London, with her main subject as Maths, and P.E. as her subsidiary. She is a member of Tredegarville Baptist Church, Cardiff, where she has served as Guide Captain, on the Youth Fellowship Committee, and in the Choir. Following training at St. Andrew's Hall, she leaves for Belgium and then on to Congo.

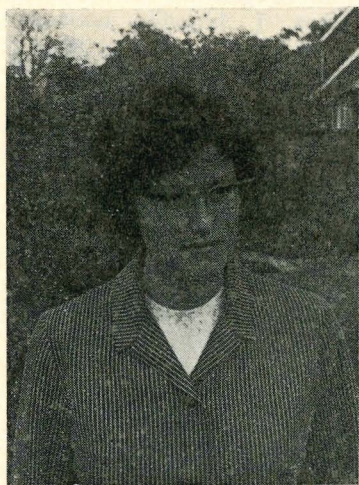


MARY MUNRO (left) is serving in Congo on a short-term basis. She comes from the Pier Avenue Baptist Church, Clacton-on-Sea, and graduated with B.A. Honours at Manchester University.

SYLVIA JAMES, S.R.N., S.C.M., B.T.A. (right), was a Nursing Sister in the Cardiff Royal Infirmary, having trained in Llandough Hospital, Penarth, Sully Hospital, Barry, and Poole General Hospital. She was baptized at the Hope Baptist Church, Cardiff, where she is still in membership. Following her course at St. Andrew's Hall, she leaves for Belgium and then on to Congo.

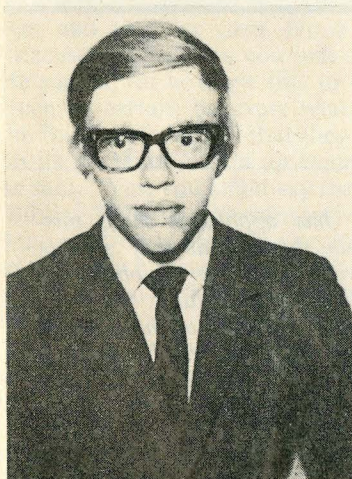


RICHARD BUDDEN (above) completed his degree in maths at Sheffield University this year and has offered for short-term teaching in Congo. He was baptized at Wycliffe Baptist Church, Reading, where he retains his membership and has served as Sunday School teacher and has assisted in hospital services. He has shared in Missions with a local C.S.S.M. Team and has been an active member of the University Christian Union.





HELEN WATSON, R.G.N., S.C.M. (above), who comes from Shotts Church, Lanarkshire where she was baptized, was a Sunday School teacher, Leader of the Junior C.E. Society, and Church Missionary Secretary. She worked as a short-hand-typist with the National Coal Board before training as a nurse, and is now offering for service in Brazil, where she will join up with Miss Angela Parish, the first B.M.S. nurse in Brazil.



SHEILA GODFREY (below) is a teacher from Surbiton, who trained at the Philippa Fawcett Training College. She also holds the Diploma in the Education of Maladjusted Children. She was baptized at the Balaclava Road Baptist Church, Surbiton, where she is still in membership. She is appointed for service in Congo, for two years in the first instance.



RICHARD BARTROP (left) has offered for service in the Congo for a limited period. He was educated at Hayward's Heath Grammar School and has worked in the Midland Bank. He is a member of Burgess Hill Baptist Church and it is anticipated that he will assist in the Kinshasa Secretariat.

ANNE GLOVER, R.G.N., R.F.N., S.C.M., Q.N. (right), received her training at Victoria Infirmary, Glasgow. She was baptized in a Brethren Assembly, and is currently a member of the Selly Park Baptist Church, Birmingham. She has shared in Children's Work and Women's Meetings, and on completion of her course at St. Andrew's Hall will be leaving for East Pakistan in October.



CHRISTINE BELLINGHAM (above), a Trainee Social Worker/University Student, has offered for a short-term teaching appointment in the Congo, following the completion of her B.Sc. course. She was baptized at the Poverest Road Baptist Church, Petts Wood, where she is still in membership, and where she has served as a Sunday School teacher. She was a student at Bath University, where she was active in the Christian Union and shared in I.V.F. Church Campaigns.





KENNETH and JULIA WEBB (left) were both baptized at Blackheath and Charlton Church, but are now in membership at Sandown, I. of W. They have both served as Sunday School teachers, Kenneth in the Boys' Brigade and Julia in the Girls' Brigade. With their two children, Fiona and Phillip, they leave for Belgium and then Congo, where Kenneth is to serve as a builder with the Society.

ROGER and CHRISTINE (below) are school-teachers from Leeds, who have volunteered for short-term service in Congo. Roger is a member of the Moortown Baptist Church, where he has served as a Deacon, Bible Class Leader, and Assistant Scout Leader. Christine has served in a small mission in Leeds and latterly at Moortown. Roger graduated at Manchester University and Christine trained at Eaton Hall College of Education, Retford, Nottingham.

ANDREW and MARGARET OGLE (below), having completed a course at St. Andrew's Hall, are leaving for Belgium and then the Congo. Andrew studied maths at Wadham College, Oxford, and followed this up with a degree in Theology in association with Regent's Park College. He was baptized at Mill Street, Bedford, and is still in membership there. In Oxford he was President of the John Bunyan Society. Margaret was baptized at Willingham Baptist Tabernacle, Cambridge, and is now in membership at Cote Circuit Church, Oxford. She did her nursing training at Radcliffe Infirmary, Oxford.



The B.M.S. has appointed these missionaries to join the 250 already serving overseas, believing this to be the obedience God requires. It is a step of faith.

Will you confirm the faith of the Society, and these young missionaries, by sending generous gifts to: The General Home Secretary, B.M.S., 93 Gloucester Place, London, W1H 4AA?

IT ALL BEGAN IN DONA CALPURNIA'S HOUSE

**Kathleen Elder recalls the beginnings of
Baptist witness in Parana, Brazil.**

THIS year the Paraná Baptist Convention is celebrating its Golden Jubilee, but the story of Baptist work in that state goes back still further. The story begins 68 years ago.

The 7th September is the day when Brazilians celebrate the declaration of their independence from Portugal. On this festive day, in the year 1902, the one daily train from Curitiba to Paranagua chugged along its narrow mountainous track. Two sombrely clad gentlemen stood spellbound at the carriage window as the train skirted the thickly forested ravines, sometimes giving them a view of the valley below and the distant coastline. Another gentleman sat reading his Bible. His absorption intrigued a lady who was sitting opposite. Nothing abashed, when the reader raised his eyes and met her gaze, Dona Calpurnia said, "Excuse me, sir. Are you one of the 'Biblias'?" He smiled, for he knew this to be the nickname given to certain believers who talked much of the Bible and claimed that they based their faith on its contents. "I am an evangelical believer", he said. "Yes, you could say that I am one of the 'Biblias'?" Before the train arrived in Paranagua, Samuel Pires de Melo had accepted an invitation to go with his two companions to Dona Calpurnia's house that evening and expound the Bible.

There had been a procession through the streets in the morning. The schools and shops had been closed all day, so some of Dona Calpurnia's neighbours gladly accepted the invitation to go to her house that evening. When Samuel Pires de Melo and his two companions

arrived, the house was crowded and when the preacher started a hymn and his companions joined in, passers-by stopped to listen.

In the course of his message, the preacher gave his testimony and several young men and women, as well as older ones were deeply moved. Some were to date their conversion from that night. At the end of the meeting Dona Calpurnia invited the three visitors to hold another meeting the following night. Samuel Pires de Melo said that if the boat which was to take them to Rio de Janeiro did not arrive in the port the next day, they would be delighted to accept her invitation. The boat did not appear; the second meeting was held and was followed by many more, for Samuel Pires de Melo felt that the Lord had led him to that city and wanted him to stay and minister to its people.

Samuel Pires de Melo had been converted in Santos two years before at the age of 37. At that time he was a prosperous business man who had amassed a considerable fortune as a money-lender. When he accepted Christ as his Lord and Saviour he closed down his business house. He could have sold it profitably but would not. "What is not good for me cannot be good for anybody else", he said. He was baptized and became a member of the Congregational Church in Santos. For some months he studied the Bible zealously and then, with two friends, set out on a preaching tour in the states to the south of Brazil. And so it was that he came to Curitiba and thence to Paranagua.

Drawing on the fortune that he had amassed, he bought land and put up a meeting room and a house to which he brought his wife and family. He started a school, wrote pamphlets and published a news sheet. He held training classes for his converts and when they were ready he sent them out with one or other of his faithful companions to preach in neighbouring communities, some of them across the bay. During the first year he baptized 40 converts and more the following year. The meeting house became too small and a larger one was constructed. There were persecutions. In his study, where before dawn each day he was to be found at prayer, Samuel Pires de Melo had what at first glance appeared to be a string of onions hanging from the rafter. It was in fact a collection of stones which over the months had been thrown at the meeting house. There were health problems; attacks of malaria which sapped his energy and undermined his health; but he would not rest.



The State of Paraná showing the main areas of B.M.S. work, and (below) Paraná's position within Brazil

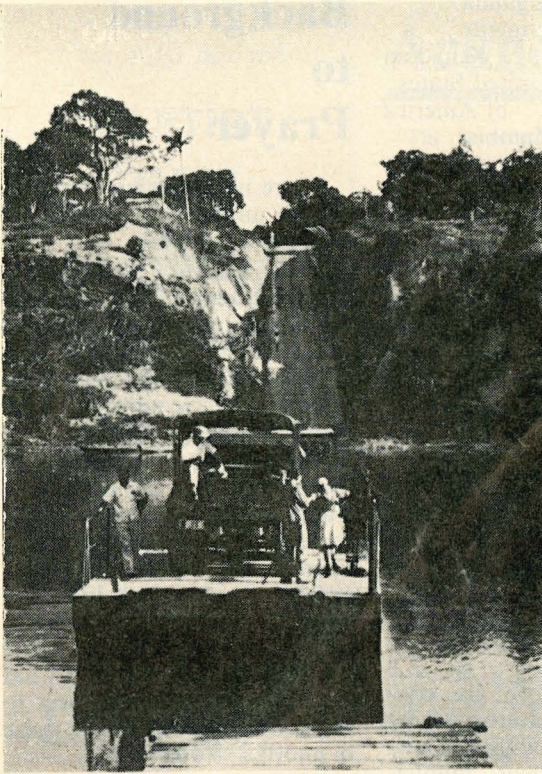


After eight years he was exhausted physically and financially. Anxious about the continuation of the work, he sought contact with some evangelical group who might, under God, take over its direction. He wrote to the Secretary of the recently formed Home Mission Board of the Brazilian Baptist Convention in Sao Paulo, asking them to recognize the work in Paranagua as a Baptist work and to send a worker. It was a

surprising letter and deeply impressed the young American missionary who was Secretary of that Board. His name was A. B. Deter. A member of the Board went to see Samuel Pires de Melo, taking the sea-route as travel overland would be well nigh impossible. His report of what this sick emaciated man was doing and had been doing for the past eight years in Paranagua was astounding. The Board invited him to Sao Paulo and there, to his great joy, his work was recognized as being founded upon Baptist principles, and a worker was promised.

The Home Mission Board had no national worker to send to Paranagua but an American missionary was found to answer this Macedonian call. So it was that Robert Pettigrew and his wife arrived in the Port of Paranagua in 1911. Soon afterwards Samuel Pires de Melo went to Sao Paulo for medical treatment but he was beyond recovery and died a few months later. He had indeed given his all for the work of his Lord.

After a few years a young dynamic Brazilian missionary arrived on the scene—Virginio de Souza. He was to spend the rest of his long life working in the coastal region of Paraná. Soon two new churches were organized there. He and Robert Pettigrew soon saw that if the Baptist cause was to grow in Paraná, there would need to be a church in the capital—up on the plateau, five hours journey away by train. In 1914 a church was organized there; two young women were elected as minute secretary and treasurer.



A typical ferry scene in Brazil

In 1918 Robert Pettigrew had the idea of calling together representatives of the four churches so that they might share their experiences, discuss their problems and plan for the strengthening and extension of their work. The first such meeting was held in Antonina, in the house of a widow, Dona Isabela, where the church services were regularly held. Officers were elected and these leaders met again later in the year. The Paraná Baptist Convention was on the way to being born.

The following year Robert Pettigrew left Paraná and the missionary who came to take his place was the A. B. Deter who, eight years earlier, as Secretary of the Home Mission Board, had had his interest in Paraná aroused. On arrival he took stock of the situation, and soon realized that, although the new cities were prospering, the churches in Paraná had contributed very little financially towards the advancement of the work. Samuel Pires de Melo had borne all the expenses of the work during the first eight years and later the Richmond Board and the Home Mission

Board had each sent a missionary. It was time for the Paraná churches to assume more responsibility. With this end in view he planned for the organization of a Convention of the Baptists in Paraná which would be affiliated to the Brazilian Baptist Convention organized in 1907. There were several Latvian Baptist churches in the neighbouring state of Santa Catarina who were looking to A. B. Deter for leadership so they also were invited to join in. From 13th to 16th July, 1919, the first Baptist Convention of Parana and Santa Catarina met in Paranagua. A. B. Deter appealed to the churches (i) to provide for their own support and to contribute to the work of the denomination; (ii) to enlist and train leaders; (iii) to raise funds for the purchase of a launch to facilitate the work in the coastal area.

During the following year, 1920, the new launch, *O Batista*, began its work in the bays and estuaries (precursor of the present launch contributed by the Baptist Boys' Brigade in 1969). Some years later A. B. Deter started a Training School in Curitiba for the training of workers. There were four students. (The present-day Institute Biblico Batista A. B. Deter on the same site has 70 students, among whom several B.M.S. missionaries have worked during recent years.) As for A. B. Deter's appeal for self-support among the churches, the training of church members in the ministry of giving has continued steadily ever since, the ideal being the Biblical tenth plus freewill offerings.

A further ambition of Dr. Deter was realized in 1919: the foundation of a Baptist paper which has been published intermittently several times a year ever since.

Mission House staff are needed to maintain the work overseas. Shorthand typists; junior clerks; canteen supervisors; assistant warden, South Lodge (Worthing).

Inquiries to: Mr. C. Turner, B.M.S., 93 Gloucester Place, London, W1H 4AA.

A ROYAL VISIT

THE Queen Mother visited the Selly Oak Colleges, Birmingham, on 8th May, to declare open Central House, the new administration and teaching centre and Crowther Hall, the new Church Missionary Society Training College.

Among students presented to the Queen Mother were two at St. Andrews under the aegis of the B.M.S.: Miss Daisy Somawardena of Ceylon, and the Rev. E. J. Westwood, formerly of Walthamstow, and now preparing for work in Brazil. (Cover photo)

The Queen Mother said that there was hardly a corner of the world which had not been aided by men and women trained at Selly Oak Colleges. This is a claim that can be emphasised by looking at the list of countries represented in the Colleges now:

Australia	Lebanon
Bahamas	Lesotho
Botswana	Madagascar
British Honduras	Malawi
Brunei	Nigeria
Cameroon	Norway
Canada	Pakistan
Ceylon	Papua
Colombia	Philippines
Denmark	Poland
Eire	Rhodesia
Fiji	Rumania
Finland	Sarawak
Germany	Singapore/Malaysia
Ghana	South Africa
Guyana	Spain
Haiti	Sweden
Holland	Switzerland
Hong Kong	Taiwan
India	Tanzania

Iran	Uganda
Italy	United Kingdom
Jamaica	United States of America
Japan	
Jordan	
Kenya	Zambia

Background to Prayer

There is a growing emphasis on the unity of the mission at home and overseas.

This is a natural development for which reasons can be given. Jet flights have made the once far distant lands appear as next-door neighbours; next-door neighbours have moved in from those far-distant lands.

The immigrant communities retain and cherish their own traditions and culture but at the same time become increasingly open to the influence of those among whom they live and work. It is likely that some in this country become more aware than ever before of what it means to try and witness to the Christian faith before those of another strong faith.

Missionary societies are no longer able to think of themselves in terms of the senders to those who are eager, or unwilling, recipients. The work of the Christian Church, at home and overseas, is now a work in partnership; a partnership in which all are to be regarded as equals. Like all partnerships, this one needs to grow, and the growth is not easy.

As we pray this month for the Home Staff of our Society we remember this background to their work and pray that the growth in partnership will be a growth that will bring peace and joy through the guidance and blessing of the God who unites us all.

With our retired members of staff we remember, also, Miss Margaret Williams (1944-68).

HARVEST

DURING the coming weeks many of our churches will be celebrating the ingathering of the harvest.

We are able to express our gratitude to God in a variety of ways.

One suitable way surely would be by a gift from your harvest offering to the work of the B.M.S.

As a Society we are concerned with agriculture overseas and our four agricultural missionaries and their families require regular support.

Food is linked closely with health. The Society is concerned for the health of those among whom it works and an expression of thankfulness for your own health and food at Harvest time could be a gift to some aspect of the medical work of the Society.

We often refer to the spiritual harvest. This is the prime motive of all that the Society does and monetary gifts of a material harvest can be transmuted by God to the harvest of those who will share in His eternal Kingdom.

Gifts should be sent to:

The General Home Secretary,
B.M.S., 93 Gloucester Place,
London, W1H 4AA.

You **MUST** read the

BAPTIST TIMES

Every Thursday — 8d.

Missionary news, church
news and well-informed
articles keep you in touch.

*Order through your
newsagent or your
church agent*

★

**4 Southampton Row
London W.C.1**

Acknowledgments

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 31 May 1970)

General: Anon., £3; Anon., £7 10s.; Anon., £2; Anon., £2; Anon., £6; Mr. K. H. Ruislip, 10s.; Anon., £2 10s. Blaenavon, £2 2s.; Anon., £4; Anon., Tunbridge Wells, £3; **Medical:** Anon., Folkestone, P. M. Tooting, £8; Ealing, £4; Anon., F.S., £5.

LEGACIES

May

Mr. Maurice J. Cole, Worthing	1,000	0	0
Miss M. M. Coulson, Risca (Women's work) ..	343	14	8
Miss J. B. Dawkins, Paignton	542	16	4
Mrs. G. Hando	10	0	0
Miss E. G. Irwin, Cardiff	50	0	0
Miss F. M. Lardner, Hampstead	200	0	0
Miss E. M. E. Pocock	300	0	0
Mrs. N. R. Record	200	0	0
Mr. J. H. Roberts, Moseley, Birmingham	100	0	0
Mr. J. F. Tompkins, Northampton	4	7	10
Miss M. A. Young	25	0	0

Missionary Record

Arrivals

- 4 May. Rev. F. Wells from Bhubaneswar, India.
- 9 May. Miss G. D. MacLean from Ludhiana, India.
- 14 May. Rev. E. L. and Mrs. Wenger from Dacca, East Pakistan.
- 22 May. Mr. and Mrs. A. G. Mason and family from Kimpese, Congo Republic.
- 2 June. Miss W. Hadden from Yakusu, and Miss M. Hitchings from Tondo, Congo Republic.

Departures

- 21 May. Miss C. Knightley for Bolobo, Congo Republic.
- 26 May. Rev. J. D. and Mrs. Rowland and family for Dacca, East Pakistan.

Deaths

- 19 May. Rev. James Thompson Sidey, aged 79, B.M.S. India Mission, 1923-1957.
- 2 June. Mrs. Alice Maria Knight, aged 91 (widow of Rev. Percy Knight), B.M.S. India and Congo Missions, 1904-1941.

Birth

- 17 May. To Dr. and Mrs. R. J. Hart at G. Udayagiri, India, a daughter, Sylvia Ann.

The legacy of the late Mrs. H. Welch for medical work acknowledged in the May issue was left "in memory of my sister Ella Curr".

CANDIDATE SPECIAL

GOOD NEWS

Young people have obeyed God's call.
The following will soon be arriving overseas.

Congo

- 5 Teachers for secondary schools (on short-term service. There is still time for more short-term offers)
- 1 Pharmacist
- 1 Volunteer to help in the Kinshasa office

Brazil

- 1 Minister and his wife and family
- 1 Nurse

East Pakistan

- 1 Nurse

Ceylon

- 1 Minister and his wife and family

Trinidad

- 1 Minister and his wife and family

Nepal

- 1 Teacher (actually going in January, 1971)
Photos and details of these are on pages 119 to 122.

* * * * *

GOOD NEWS

Other missionary candidates are in training

* * * * *

URGENT

The church overseas invites you to share in its work
The following are needed—**NOW!**

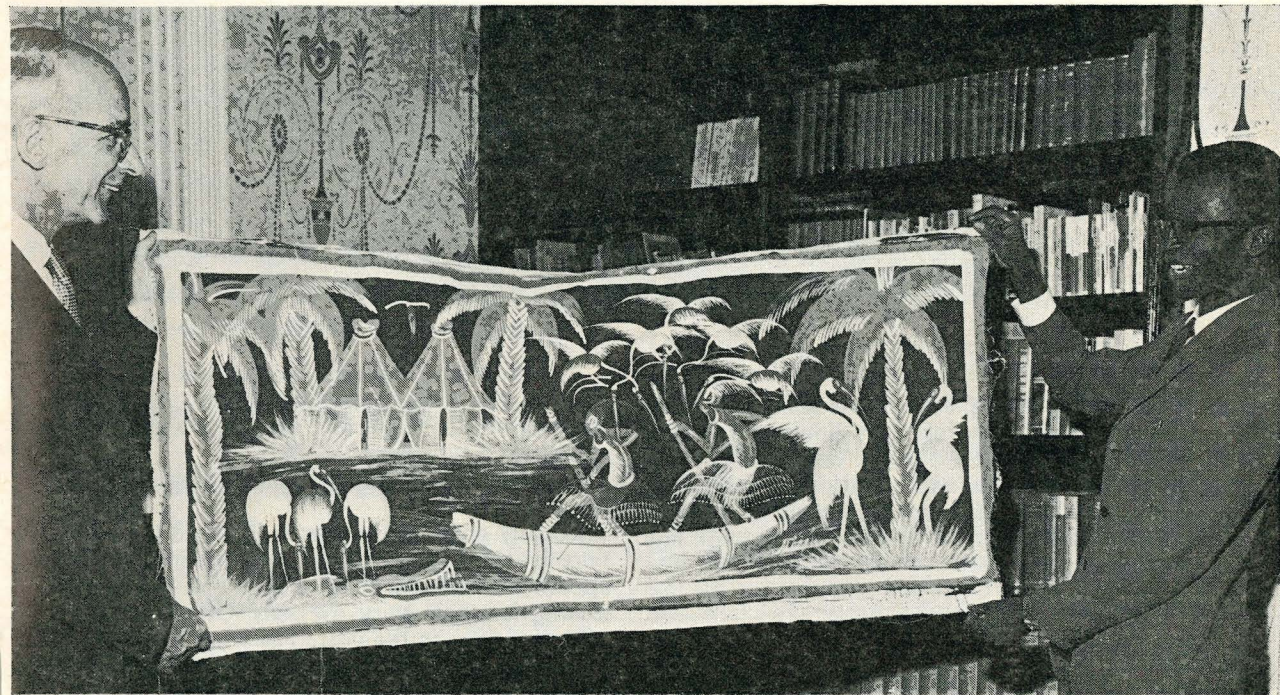
- Teachers—9 for secondary schools, Congo (read the article on page 13 of the July Quest)
- Doctors— 4 for Congo, 1 for East Pakistan
- Nurses— 3 for Congo
- Other invitations from overseas are expected soon

For further information write to:

The Candidate Secretary,
Miss F. A. Brook,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA.

MISSIONARY HERALD

Baptist Theological Seminary 
Rueschlikon - Zürich, Switzerland



M. Jean-Felix Koli, Vice-Rector (Student Affairs) of the Free University of the Congo, Kinshasa, presents a painting to the Rev. A. S. Clement, General Home Secretary of the Baptist Missionary Society, during his recent visit to Britain as the guest of the Foreign and Commonwealth Office

**The Monthly Magazine of The Baptist
Missionary Society**

SEPTEMBER 1970

6d

WHILE IT IS DAY

(John 9:4)

By B. W. Amey

ARTIFICIAL light and shifts make it possible to work for twenty-four hours out of the twenty-four. There is no link between light and work and darkness and cessation of work. For Jesus and his contemporaries there was. Once daylight failed then the opportunity to work had gone.

Time was and is short

Jesus knew time was short. The remainder of his earthly ministry would be brief. His opportunity to live as man amongst men, exercising his power to preach, heal and save was limited.

There were two limiting factors: his early death and the blindness of his enemies. He could give sight, as he was about to demonstrate, but there were those who preferred to remain blind.

The limitations imposed on Jesus still influence his followers. There is for all of us the day for work and a night when we can work no more. The day is none too long for the appointed task. Our opportunity may slip from our grasp because of a change in our circumstances, or through the lessening of our mental or physical powers. Or

the opportunity may pass because those who now seek the truth and need the gospel turn away and fail to respond.

Your opportunity through the B.M.S.

Today is the day of opportunity for the B.M.S., and this opportunity becomes yours through the B.M.S.

There is the opportunity to go and serve as a missionary overseas. There is the opportunity to stay and increase your giving and renew your praying for those who do go.

The opportunities for those who are willing to obey God's call to them to go are numerous and pressing. The need for doctors has never been greater. There should be a minimum of nine doctors working in the hospitals in the Congo. There are two. Where are the other seven?

Opportunity after opportunity is slipping away amongst thousands of children because there are not enough teachers.

The church that is growing in Brazil and Congo, the church that is seeking renewal in East Pakistan looks to us for pastors.

Should you be "Here" or "There"?

If doctors and teachers and pastors continue "here" when God needs them "there", then the day will turn to night and the work will be incomplete.

The need for more missionaries is great and urgent.

Equally great and urgent is the need for support for those who already serve. Twenty newly appointed missionaries have left or will soon be leaving for their work overseas. Others will be following later in the year. The work they do is vital. It is the work of the Kingdom. Without it hundreds, thousands, would be less than God intended them to be.

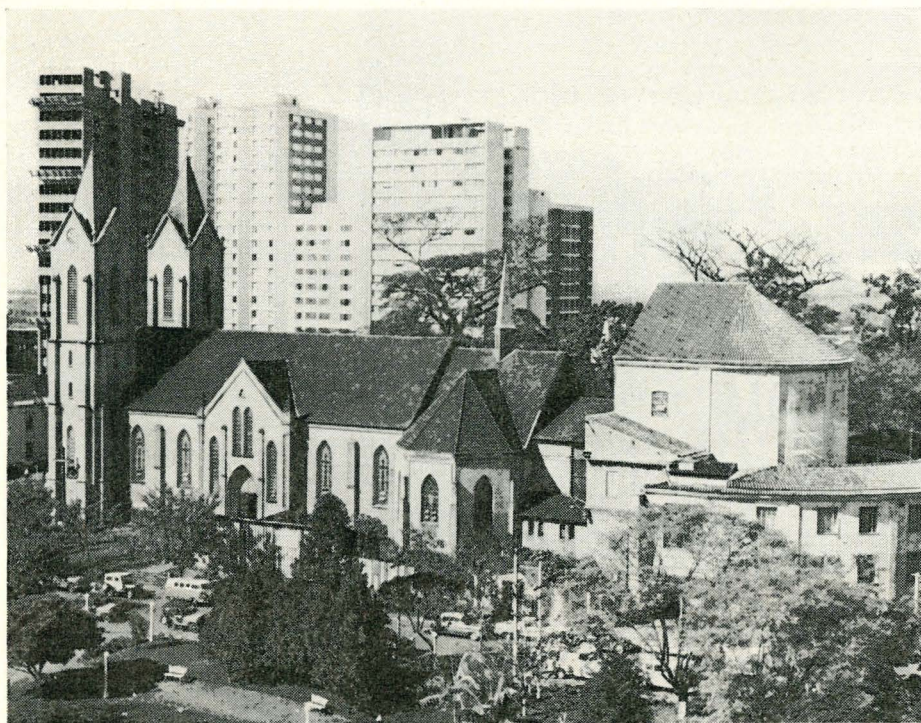
For those who stay there is the opportunity to give as never before.

The opportunities to go and give are offered by God. The response we make is inspired by His gift to us.

Now it is day. Let us make sure we work as God wishes before it becomes night.

Offers of service, gifts or promises, inquiries for more information, should be sent to:

The General Home Secretary,
B.M.S., 93 Gloucester Place,
London, W1H 4AA.



Londrina, Paraná, Brazil

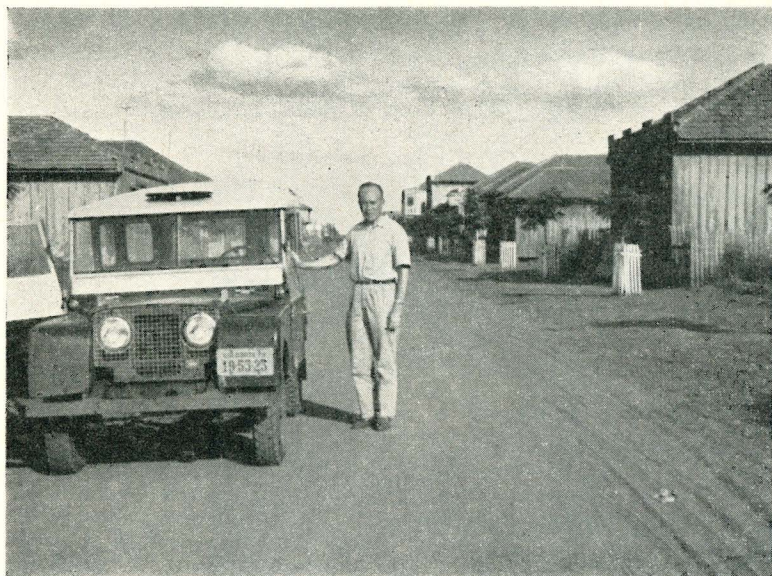
Baptists flooded across the river

Last month **Kathleen Elder** recalled the beginnings of Baptist work in Paraná. In this article she writes of its growth to the 50th anniversary celebrations. There is urgent need for nine missionaries to grasp the present opportunities.

THE organization of the Paraná Baptist Convention in 1919 and the challenge brought to it by A. B. Deter resulted in a new phase of life for the young Baptist cause. The Baptist launch took the gospel to remote farmsteads and fishing folk. The Baptist paper with its news and its teaching stimulated new interest. The aim of self-support, though not always attained, had a healthy effect on the churches. Many of the churches ran a day school on the church premises. Promising pupils later found their way to Baptist schools in Paranagua or Curitiba, and some of them are leaders in the church today.

Unfortunately these two schools, along with another in Ponta Grossa, were eventually closed as the Convention could not continue their grants. Priority was given to evangelistic work.

In 1925 something happened which led to the extension of the work to the coastal area of São Paulo. The church in Assungui had a member, Cleoterio, who lived in a neighbouring village. One evening, when this member was holding a service in his home, there arrived at his door a man who was visiting in those parts—an Englishman called William Redhead. Attracted by the music, Redhead entered and was impressed by the message he heard. Here was something like that which he had heard as a boy in his own country, and it would be fine for his family and his village over the border in São Paulo. He pleaded with the group to send someone back to Lavras with him to evangelize his people. The matter was taken to the church in Assungui, and the Women's Society offered to pay the expenses of any member who would go, and to support him there for some time. The man who went was Cleoterio, whose preaching had so impressed William Redhead on that first encounter. Their journey was mostly on foot through the thick jungly forest. In Lavras, William Redhead had a



The Rev. A. C. Elder during the early days of B.M.S. work in Cianorte, Paraná, Brazil.

large hut built to hold the meetings. There were conversions. Cleotério no longer thought of returning home. He had invitations to visit other villages and, all told, he stayed for several years.

Who was William Redhead? He came from Liverpool. As a boy he had committed some offence and his father sent him to sea. Tiring of the life on a merchant vessel on arrival in Brazil, he deserted and made for the interior. Living in a primitive way among the backward people of the coastal forest, far from ports or cities, he married a local woman and reared a family. It was when his children were of an age to go to school that he began to long for a better life for them; and when he heard the gospel being preached and hymns being sung, his heart responded. He became a faithful Christian and worked to win others and to make possible a more abundant life for the folk of his village. Old photographs show a man with a very long fair beard. He made Brazil his own country and was as thrilled as anyone when, on the occasion of the opening of the first school in Lavras, the teacher evangelist arrived from Curitiba with a flag and held it aloft while he sang the national anthem. He sang alone, for nobody else knew it. A new day had indeed dawned for the people of Lavras.

There were many converts, and several churches were organized during the next few years. They were affiliated with what was now called the Baptist Convention of Paraná, Santa Catarina and South of São Paulo.

Meanwhile, work was beginning farther inland. Two immigrant pastors, one Polish and the other Ukrainian, dedicated years of their life to pioneer work to the north-west of Curitiba—each helped financially by Baptist fellow-countrymen who had settled in the States.

The next notable development came by way of the railway track which developers were building to link São Paulo with the new coffee plantations in the north of Paraná. Some Baptists moved to Ipora and organized a church there. The Baptist Convention of São Paulo sent a young Latvian pastor to work among them.

Until a railway could be built to link this part of Paraná with Curitiba, communications were very difficult. Ox-cart or horseback, or Shanks's pony were the only means of transport. The same difficulty existed in the coastal area where Paraná had been fostering the new churches in the south of São Paulo. However, with an improvement in communications, negotiations were opened between the two Conventions and it was decided that Ipora should be affiliated with Paraná and Lavras and her neighbouring churches with São Paulo. About the same time the Santa Catarina churches were able to organize their own Convention, so Paraná now stood on her own.

A new Richmond Board missionary arrived on the field and was located in Londrina, a new town on the railway line, which was designated



A typical road in Paraná after rain.

as the future centre of the coffee area. A church was organised by various Baptists recently arrived in the town. Some were from other states of Brazil. Others were from foreign countries. A Latvian who was pastor of that church a few years later, left on record the fact that he had people of 22 nationalities in his congregation. The same could have been said to a lesser degree of other churches which were formed along the railway line.

When the first B.M.S. missionaries arrived in Paraná in 1954, the furthest outpost of Baptist work was in Maringa. Some distance beyond Maringa is the river Ivai which, flowing south and west, divides the State of Paraná roughly in half. There was still no Baptist church on the far side of the river and the trickle of new settlers into that area had become a flood. The story of the advance of the Baptist cause in the north-west and south-west, and most recently to the south of Paraná, is well known to most readers of the *Missionary Herald*. B.M.S. missionaries have worked for longer or shorter periods, according to the need, in many new towns. Today they are scattered sparsely over a wide area—always on the frontier.

“From quiet homes and small beginnings,
out to the undiscovered ends . . .”

The movement that had its inception in the quiet homes of Dona Calpurnia of Paranagua, and Dona Isabela of Antonina, has indeed moved on apace. Since the first Convention in

1919 there has been a meeting each year, save one. The first was in Paranagua, the cradle of Baptist work in Parana. The second and several others were held in Santa Catarina. Curitiba and Antonina too received the Convention. Then, as the work spread, the Baptists of that coastal region ventured farther afield at the invitation of new growing churches. An adventure it certainly was. Imagine 1934 and a five hours' train journey to Ponta Grossa, with sparks from the engine flying in at the window to burn the clothes of those who could not bear the stifling heat of closed windows. Or 1946 and a ten hours' journey by train (plus sparks) to Londrina. Or, weather permitting, by bus along a rough road; choked with dust and face caked with sweat and red earth as the hours passed by. Or 1968—the first Convention in Cianorte! “What a hazard”, said the people from the metropolis. No train or asphalt beyond Maringa! And if it rains, just a sea of mud. But many went to Cianorte to attend the Convention and to see this city of such phenomenal growth and to get to know their Baptist brethren beyond the river Ivai.

At the 50th Convention in February 1970 Baptists of the 92 churches in Paraná celebrated their Golden Jubilee. At the special Jubilee celebration a pageant was presented, telling the story of these 50 years and giving thanks to God for His great mercies. Tribute was paid to many people who have contributed to the life and work of the Convention, including the Baptists of Great Britain and Ireland. They, along with many in the United States and others of Latvian, Ukrainian, Polish, and Japanese origin, are privileged to be able to co-operate with the Baptists of Paraná as they look forward to the next period of their history, when God will surely lead them

“Out to the undiscovered ends”.

WILLIAM STAUGHTON

The Rev. Roger Hayden, Broadmead, Northampton, has made a study of Staughton's life and work. In this, the second of three articles commemorating the bicentenary of his birth, he writes of Staughton's work in America to secure support for overseas missions.

WHEN William Staughton went to America in 1793 he knew of the work of men like John Eliot the apostle to the Mohican Indians, and most famous of all, David Brainerd. Johnathan Edwards, a leader in the Great Awakening in America, published an edited version of Brainerd's journal in 1749. The story of Brainerd's death from pulmonary consumption at 29, as a result of his work amongst the American Indians, fixed the interest of the next two generations upon the missionary calling.

The rise of infidelity in Europe and the phenomenal response to Thomas Paine's *AGE OF REASON* brought about a swift counter-attack from orthodox Christianity in America, and many "domestic" missions were established to secure the furtherance of the Gospel. In the churches there was a turning to Biblical prophecy because many believed that the fulfilment of Scripture prophecy was the ultimate weapon against deistical scepticism.

In America in 1794 a "concert of prayer" was organized along the lines of the B.M.S. prayer call of 1784, when members of the churches met together on the first Tuesday of each quarter to pray for revival. In this period

several missionary periodicals were published by the various denominations which carried a wide variety of missionary news. Among these the *Massachusetts Baptist Missionary Magazine*, edited by Thomas Baldwin of Boston, was the first American Baptist journal to carry regular detailed reports of missionary work. All these factors helped Staughton in his task of securing support in America for missions in general, and the Serampore mission in particular.

Prior to the establishment of the Baptist Board of Foreign Missions in 1814, Staughton sought support from Baptist churches for missions to American Indians and also for Serampore. His links with Serampore were strong. Samuel Pearce followed Henry Taylor at Cannon Street, Birmingham, and Staughton was the "student" present when the B.M.S. was formed. He shared some services with Carey, before Carey went to India. Fuller was a particular friend of his, as was John Sutcliff. Staughton corresponded regularly with Carey in India and with Fuller in England.

When missionaries like John Chamberlain and others went via America to India, they often went to Staughton's house as they prepared for their journey to India. The first treasurer of the Foreign Mission Board in 1814 was a friend and fellow-member of Staughton's from Cannon Street, Birmingham, John Cauldwell, who had emigrated to New York in 1798. In 1814, Jacob Grigg was one of the delegates to the first meeting of the Triennial Convention. He was a one-time fellow student of Staughton's who had gone out with the B.M.S. to Sierra Leone in 1795. Falling foul of the authorities on the slavery question, Grigg eventually settled in Norfolk, Virginia, in 1797, and in 1817 Grigg became pastor of the New Market Street Church in Philadelphia. It was these personal links with England and India which encouraged Staughton in his advocacy of American Baptist support for foreign missions.

In 1811 Staughton had published *The Baptist Mission in India* which set out clearly the rise and progress of the Baptist Mission in India to that date, but it was in 1813, when the news of Adoniram Judson's adoption of Baptist views reached America that the need for a support organization among American Baptists became pressing. Thomas Baldwin was the first to establish a Society for this work, and in the next twelve months many other Baptist Associations gave their support. On 18th May, 1814, thirty-three delegates from various parts of the United

ANN and ADONIRAM JUDSON

were sent out by the American Board of Commissioners for Foreign Missions formed from the Congregational Churches in the States of New England.



They were married on the 5th, he was ordained on the 6th, and they sailed on the 19th February, 1812. They spent much of their time on the journey studying the subject of baptism and, after their arrival in Calcutta, wrote to Carey, Marshman and Ward at Serampore seeking believers' baptism. They were baptized in the Lal Bazar Baptist Church, Calcutta, by William Ward, on 6th September, 1812.



It was their acceptance of Baptist principles that encouraged Staughton and other Baptists in America to form the Foreign Missions Board.

The Judsons took over the work pioneered by Felix Carey in Burma.

States assembled in Philadelphia to elect a permanent Board to transact the business of the *General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions*. As Corresponding Secretary of the Convention, Staughton dealt with all the practical matters of the mission at home, much as Fuller did in England.

George Hough was the first missionary accepted for service by the Board in 1815. It was thought that Mrs. Hough should have a companion, and eventually, after considerable hesitancy, a young widow, Mrs. Charlotte White, a Sansom Street member, was sent out as the first woman missionary, with the Houghs. In 1817 the Convention sanctioned the establishment of work on the Western frontier of America, amongst the Indians and settlers. John Mason Peck and James E. Welch, both of whom had been trained by Staughton and had no doubt caught something of his missionary fervour, were sent out to St. Louis.

The interest of the churches at home was one of Staughton's major responsibilities, and this he achieved through the medium of the *Latter Day Luminary*, which he edited from 1818 onwards. When his other duties allowed, Staughton

occasionally itinerated through the various states collecting funds for the support of the mission.

Staughton ceased to be Corresponding Secretary of the Convention in 1824, when pressure of work for Columbian College demanded all his time, but he never ceased to advocate the work of the mission in the churches. As late as October, 1829, in the Philadelphia Association, he was eloquently pleading the missionary cause claiming that the business of the Association was the promotion of the religion of Christ, and that if the Association did not do this its existence was meaningless. Throughout his life, since his first meeting with Carey, he strove to keep the torch of foreign missions burning by his writings, his personal work, and his encouragement of those engaged upon the work at any level.

(To be concluded)

A refugee becomes pastor and hospital chaplain

MY name is Joao Matwawana Samuel; I am a refugee from Angola. I was born in the B.M.S. Hospital at San Salvador. My father was a village teacher and evangelist. It was the custom in my country to begin studies in the village school. After this my father sent me to the Mission school at San Salvador. I was about 14 years old when I began to feel the presence of God and think that He was calling me to His ministry. I had a lot of doubt because I was very young. My pastor helped me and gave me some passages of the Bible to read (Isaiah 6 and Jeremiah 1: 4-6). He explained to me about prayers and the importance of reading my Bible each day. I began to feel the presence of God in a deeper way, and His blessings. I am sure He helped me in all my school life.

After I was baptized I began to testify amongst the other students in our school. Later I was made a teacher in Sunday school. In the classes I learnt to love the lessons on religion. When I had finished my studies at the Mission school in San Salvador, I became a teacher in the regional school of Boela. I was very happy in my work, but there were two problems before me at that time. I was anxious about my father who



Joao Matwawana

was very ill; there was also the question of whom to choose for my future wife.

Fortunately God has shown me how to find a solution to all my problems. At the time of my father's death, many friends and relatives came to help me. My family were not pleased when I arranged my marriage with Nora, but the Lord showed me that she was the wife He had prepared for me and the most suitable for my call. So I trusted in God, and when it was time for the wedding I had no trouble for the missionaries helped me in many ways.

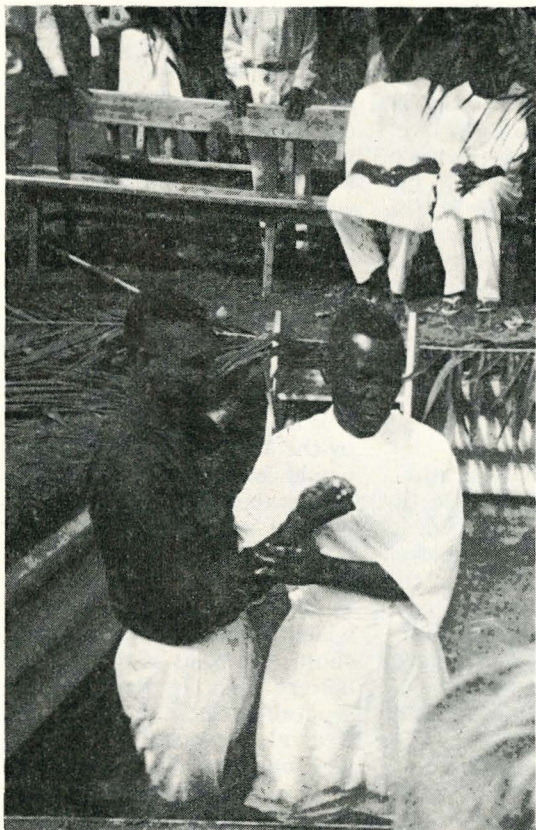
I continued to teach in the regional school; I also started a Sunday school for my pupils. From time to time I preached in the village church, and in this way I served for three years.

In 1959, the church at San Salvador recommended me as a student for the ministry, and in October I began my studies in the Bible school at Calambata (23 km. from San Salvador). Two years later, due to the war in my country, I had to escape with my wife and two children, and we came to Kimpese. In the Congo, I found some of the missionaries who used to work in Angola, and I began to work with Edna Staple and Jean Comber distributing food to the refugees. Then it was made possible for me to go to the Bible Institute at Kinkonzi in the Mayombe, and after my studies there I went into the Theology School at E.P.I., Kimpese. The course was for four years. When school was closed for holidays we were given plenty of opportunity to do village evangelistic work. Part of the time I was able to go amongst my own people in villages near the

Frontier. It was a joy when many of them accepted the Lord Jesus as their Saviour, but I was shocked that these were mostly old people. Since then I have been greatly concerned to find methods of how to bring the gospel to the young people. I wanted to understand more about Youth Work and Sunday schools.

Then I had a wonderful surprise: I was selected to go to England for a year. First of all I went to Eastbourne. I enjoyed the fellowship of friends at Victoria Drive Baptist Church. I worked hard to study the English language. Then I went to Birmingham, to Selly Oak, where there were many things to learn. I attended Northfield Baptist Church and became an associate member there, and also helped in the Sunday school.

I was grateful for all this, as I needed more experience to help me with my work. I am Pastor of the church at I.M.E. I am responsible for Youth activities and the hospital chaplaincy. On Sunday mornings there are Congolese from many parts of Congo in the church; there are



missionaries from many parts of the world, but we all sing and worship in Kikongo. Sometimes we have a service in Lingala, for the patients in hospital often do not understand Kikongo. Our centre aisle is especially wide, and many come from the wards in wheel chairs. They are happy to praise God even in their weakness, for they know that He is Love.

In the evenings there is a service in English, and I have a rota of missionary pastors and doctors who take their turn at this.

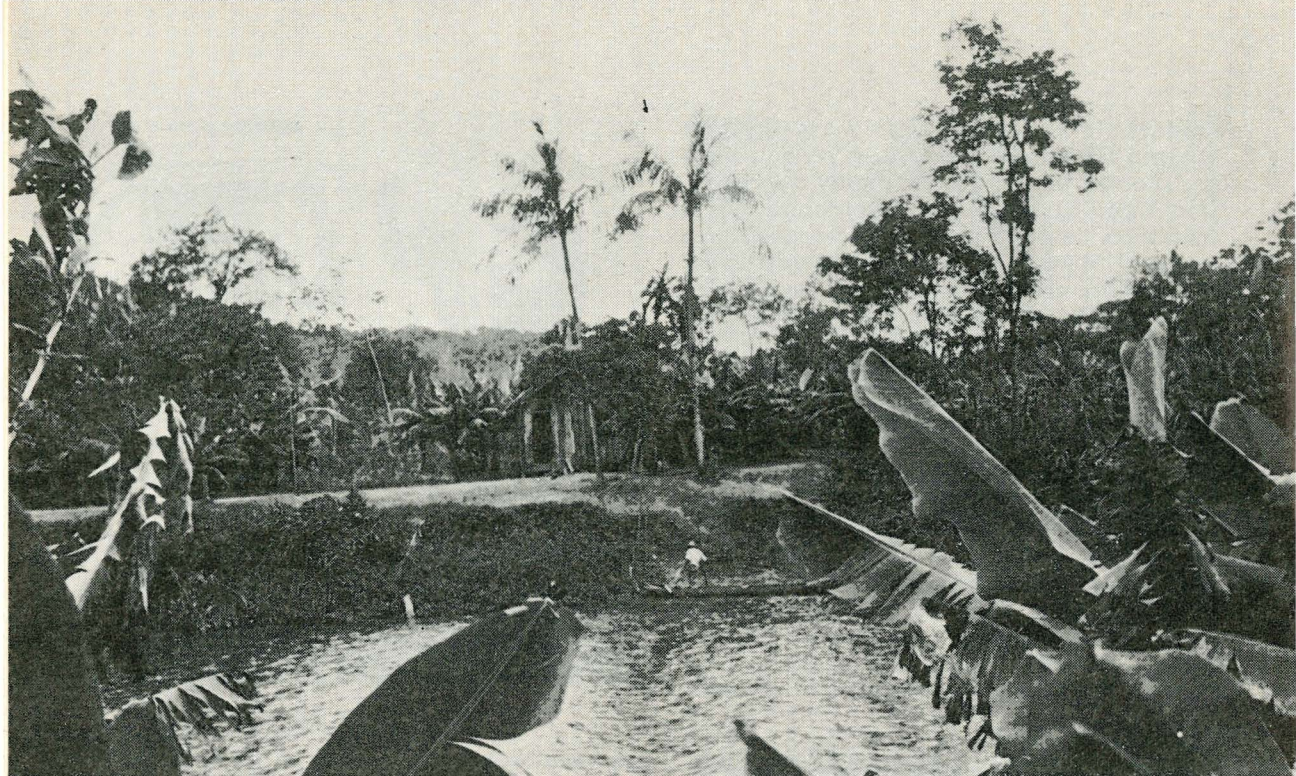
My decision is to serve my Lord who called me. I shall not be discouraged as I am very glad day by day to obey my vocation.

Above :

Joao Matwawana giving the keys of a bookvan to the Distribution Manager of L.E.C.O.

Left :

The baptism of Kanga Pedro by Pastor Joao Matwawana at Kimpese.



Rural Paraná

Paraná faces the doctor shortage

This article from the Paraná Daily News emphasises the need for medical work in Paraná, Brazil. It confirms the correctness of the Society's decision to send nurses to Paraná.

In Paraná 2,606 doctors are attending the whole population, estimated at seven million inhabitants. Theoretically, each doctor attends 2,686 patients. Actually, the majority of the doctors are concentrated in the bigger urban areas, especially in Curitiba. The greater

part of the smaller towns in the interior have no assistance. Some towns, through the town councils, are trying to help the settlement of doctors in the interior of the state. In fact, where shall we get doctors to attend to all this population? (Paraná is one of the more fortunate states in this respect.)

Reduce the training

The Minister of Education, Jaibas Passainho, plans to reduce the time of the medical course to three years, and after five years of activity in the interior of the state these probationers would return to the university to complete their studies. This measure is being studied in order to supply the lack of doctors which is registered in the whole country. There is an almost total negative reaction to this measure,

as some consider that many of our doctors with six years university training are still incapable of practising, so what would happen after only three years' training? In fact, the rural population is being attended by "healers" who, although they have some notions of "home medicine", exploit the trust of their patients.

With the suggested measure by the Minister of Education it would be possible to double the number of our doctors. Our medical schools are not in a position to receive more students. To increase the number of students is a measure which cannot be taken on a short-term basis as the expense is very high. In Paraná there are four Medical Faculties: the Federal University, the Catholic University, the Evangelical, and one in Londrina (N.B. these last three have been

organized in the last three years!) Even so, the number of graduates will nothing like meet the need.

Give a basic training

The most rudimentary example of what is being done to improve the health of Paraná is the recent Study Course sponsored by the Ministry of Public Health for the "amateur midwives". As there are not sufficient doctors, and the number of qualified midwives is minute, this course is being given in order to give basic principles to the women in the interior of the state who attend childbirth. It was the only reasonable solution presented.

This measure was adopted taking into consideration the fact that, in the absence of doctors, childbirths were being attended by these "amateurs". Then why not improve and give these women a basic training. This idea has been strongly defended by the English doctor Nora Deave, 66 years old, who was recently in Brazil. She explains that "any government programme

would have to start from a census of all the existing midwives, divided into three categories: those with a diploma, the trained midwives who have no diploma, and those who have experience but no training whatever. These last are indispensable and cannot be put on one side. So that you may have some idea of the problem, 75 per cent of women in all the world who give birth to children in actual fact do not receive any qualified help at childbirth. And from this viewpoint, the unqualified midwife, the so-called 'amateur midwife', is of fundamental importance, because with her dedication she makes a great contribution to the community."

Man has a right to health

When this measure was first suggested in Paraná, it met with strong opposition. Nevertheless, 75 per cent of the births are attended to by these "amateurs" and, as there is no short-term solution to the problem, why not improve

their knowledge so that they can perform their tasks with a greater degree of assurance. And the results are promising whilst the qualified midwives do not appear.

The same thing is happening with the doctors. There are not sufficient doctors for the population. Doctors with three years' training are not good enough! In the meantime, "quacks" are attending the patients.

The interior population of Paraná is the victim of disease, notably rural, which not only injures their health but also endangers the economy of the state. "One of the conceptions which has gained currency over the years is that the worker cannot be considered as one element in the process of production, like capital and machinery. We have at last reached the conclusion, after many ups and downs, that society must respond positively to all the aspirations and rights of man, especially in the sector of health". This statement is from the Pan-American Health Organization.

A family at work in a coffee plantation in Brazil



THE CRISIS IN CHINA

B. W. Amey looks back to the
Missionary Heralds of 1900

THIS was the title of articles and news appearing in the *Missionary Herald* from July, 1900, onwards. During the late summer and autumn, seventy years ago, the space devoted to the Crisis in China increased.

In July, reference was made to our work in Shansi, Shantung and Shensi and the distressing disturbances in the area. It was reported that the Committee had met on 19th June and adopted a resolution expressing sorrow at the outbreak of trouble in China, deploring the murder of converts and commending missionaries and converts alike to God.

By August the Crisis in China was front-page news in the form of an article on Shansi followed by another on Shantung. The latest news from China reported that all the missionaries from Shantung and Shensi were safe but there was no news from Shansi. There were reports, but no confirmation, of a massacre at Tai Yuan Fu, causing gravest anxiety.

The September *Herald* carried letters from missionaries who had left Shantung. The one from China pioneer, Alfred Jones, referred to the rise of "anti-foreign and anti-Christian societies in North China during the past six months or more". One paragraph gave a description that did little to calm the fears for the Shansi missionaries from whom no word had been heard since 20th June.

"These two societies are known, one as the Swordsmen and one as the Boxers. The evils caused by them extended with amazing rapidity. Their procedure was everywhere the same, to stir up and unsettle the minds of the people by inflammatory placards, to establish drilling centres, and then, when bands were formed, to commence looting or making attacks on the established order—for there is a rebellious element in the movement as well as anti-foreign and anti-Christian factors. The anti-progress party in Peking, and almost all the Manchus, favour these societies, and are themselves members very largely."

Timothy Richard reported the Shensi missionaries were safe at Shanghai and in the same telegram said of the Shansi missionaries: "Am making special inquiries and when I get tidings will send you word."

It was in the October *Herald* that the fateful telegram from R. C. Forsyth of Chefoo was printed:

"Reliable educated native has brought news from Shansi. Mission Houses Tai Yuan Fu burned, except Farthing's. Missionaries fled there June 29th, escorted Yamen July 9th, promised safety, immediately massacred, altogether thirty-three Protestants, Pigotts 3, Duval, Robinson, Attwaters 2, Stokes 2, Simpsons 2, Lovetts 3, Coombs, Benyons 4, Wilsons 3, Farthings 5, Whitehouse 2, and four others. Hoddle, Underwoods, Stewart have not been mentioned; also ten Catholic priests. Others not known. Probable total, fifty-one foreigners, besides many natives. Hsi Cho, six persons, escaped mountains horseback, probably Dixons, McCurrachs, Renaut, Ennals, fate unknown."

There was hope for the Dixon party from Hsin Chou, that all six had made for safety in the hills. The hope continued into the November *Herald*. "The rumour that a party with Mr. Dixon had escaped to the hills also leads us to hope, however faintly, that some may possibly have escaped."

The hope died with the receipt of a telegram on 8th November. The missionaries had been found in a cave, where they had been five days without food, were promised safe travel, and murdered.

The title "The Crisis in China" was replaced in the December issue by "Our Martyred Missionaries", and the sad statement followed "the entire mission staff in the Province of Shansi has perished". The only survivors were the Rev. Arthur and Mrs. Sowerby, home on furlough. It

was the Rev. Arthur Sowerby who spoke of the work in Shansi at the Memorial Service held in Bloomsbury Chapel on 13th December, 1900.

The January *Herald* for 1901 provided details of the massacres of the Tai Yuan Fu and Hsin Chou missionaries and a report of the Memorial Service. By February there were hopes of the Shantung missionaries returning to their work.

The events of seventy years ago will be remembered by only a few. The challenge of Dr. Richard Glover's address remains: "Speak to the children of Israel that they go forward." His claim that "This calamity will not for one moment arrest the progress of the mighty work, if we are faithful" proved true for a further fifty years of B.M.S. witness in China. It is our faith that it holds good for the Church of Christ in China today.

The challenge remains for us as now we look to Brazil, the work that began as the door to China closed. At the July Committee the decision was taken to extend our partnership with the Brazilian Baptist Convention beyond Paraná to other areas.

This is one of the opportunities for the B.M.S. now. To go forward with more missionaries and more prayer and more money.

"And what a means for strengthening the faith of Christians at home, and for stimulating their zeal and liberality to larger service, may be found in the testimony which the members of the Churches in China have not failed to seal with their blood! Let us pray that we Christians in this country may be worthy of a chivalry so wondrously heroic." (*Missionary Herald*, December, 1900.)

Book Review

Restless Redhead

Virginia Anderson OMF 7/-

The redhead was Joan Killilea, born of a Canadian mother and an Irish immigrant father, just outside Boston, U.S.A. Her restlessness was due to her always seeking after something more than she possessed. As a teenager she longed for clothes, activity, companions; as a Roman Catholic she was seeking after a deeper spiritual experience; and as a missionary after the establishment of youth work in Thailand. For Joan Killilea became a missionary, but only for six years, before she fell fatal victim to hepatitis.

As the story of her life is told, something of the struggle of language study and identification with those of another culture is revealed. The times of failure and despair are not ignored, but through it all there runs the sure note of victory. Joan was impatient with those who knew Him but would not

share Him. The spirit of impatience will surely induce a spark of new life and urgency in those who read.

Also received: *Let's Look at Indonesia* (3s.); *Let's Look at Hong Kong* (3s.). (Educational Painting Books for Children.)

Gratitude brings work

PATIENTS who stayed in the hospital at Diptipur were so grateful for the treatment that they asked for medical help for their village. It is the Hindu village of Kuchipali, seven miles from the hospital.

Visits have now been made and there has been an encouraging response to public health teaching. Even more encouraging has been the interest shown in the gospel. Now a worship service precedes the clinic and Pastor Badi has opportunities of talking with the Hindu villagers.

The well that kept the hospital at Diptipur open

THE hospital is overcrowded and very hot. Many patients have high fever and it is difficult to help to reduce it by natural means, as even the water itself is warm to touch. We have had many patients with typhoid during the past two months and acute water shortage, resulting in many infected people using an already meagre water supply, does not help to prevent cross-infection in the villages. Although the hospital well still awaits its pump and a few other bits and pieces, we are able to use it. It is obvious that without it we could never have kept the hospital open this summer. But even it is very low and unless the monsoon breaks in good time I just do not know what we will do.



ST. ANDREW'S HALL

Eleven B.M.S. missionary candidates are about to begin the next stage of their preparations for service overseas at St. Andrew's Hall, Selly Oak, Birmingham. The chapel (above) is central to their life and their study. They will be nourished spiritually through worship that is enriched by being shared with fellow-believers from all parts of the world.

St. Andrew's Hall traces its history to 1912, when the Baptist Missionary Society, the London Missionary Society, and the Women's Missionary Association of the Presbyterian Church of England founded Carey Hall to train women for missionary work overseas.

As the concept of mission deepened, women for deaconess work in Baptist and Presbyterian churches in Britain came for training. St. Andrew's College was founded in 1946 to train men missionaries for the Baptist Missionary Society, the London Missionary Society, the Methodist Missionary Society, and the Overseas Mission of the Presbyterian

Churches of England and Wales. Later the wives of candidates also trained at St. Andrew's College.

In 1966 Carey Hall and St. Andrew's College became one when St. Andrew's Hall was established to train men and women candidates. The Baptist Missionary Society, the Congregational Council for World Mission and the Presbyterian Church of England Overseas Mission and Deaconess Committees share in this venture.

CORRECTIONS:

Thanks: We express our thanks to the *Birmingham Evening Mail* for permission to use the photograph of Queen Elizabeth the Queen Mother speaking to two B.M.S. representatives. We regret that this acknowledgment was not made when the photograph appeared on the cover of the August *Missionary Herald*.

Name: The photograph appearing on page 122 of the August *Missionary Herald* was of Roger and Christine Robson.

Background to Prayer

On a number of occasions the B.M.S. has been asked to extend its work in Brazil beyond the state borders of Paraná. It has been felt necessary, however, to ensure a consolidation of the work in Paraná and gradually the number of missionaries has been increased. The number of growing towns following on the movement of population has meant an increasing demand for missionaries.

There is still need for more missionaries in Paraná, but at the meeting of B.M.S. General Committee in July it was agreed to extend our work in Brazil, in co-operation with the National Baptist Convention.

This decision, together with the known needs of Congo, East Pakistan and Nepal should make us more importunate in our prayers during the last week of this month as we remember new missionaries and students. There will be eleven B.M.S. students at St. Andrew's, three married couples and five single, including those preparing for teaching, church and medical work overseas.

We remember those completing their preparations for overseas service elsewhere and those who leave for short-term appointments during the coming weeks.

Order your 1971 Prayer Guide now for delivery in October. See back cover for details.

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Missionary Record

Arrivals

- 14 June. Miss M. Smith from Pimu, Congo Republic.
- 20 June. Rev. C. A. and Mrs. Couldridge from CEDECO, Kimpese, Congo Republic.
- 29 June. Dr. and Mrs. H. Kennedy and daughter from Bolobo, Congo Republic.
- 3 July. Dr. E. J. Marsh from Berhampur, India.
- 3 July. Mr. and Mrs. G. A. Nullis from Baptist Mission Press, Calcutta, India.

Acknowledgments

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 30 June 1970)

General: P. & A. H. & family, £250; Anon., £5; Anon., £5; Anon., £5; Anon., £6; Anon., 15s. 0d.; Anon., Perth, £5 10s; Anon., £12 12s.; Anon., F.S., £2 10s.; Anon., £4; Anon., Bolton, 15s.; R.P., £2; A.N., £5.

Medical: Anon., N.P., £3; Anon., £2; Anon., F.S., £2 10s.

World Poverty: Anon., £2 10s.

LEGACIES

June						£	s.	d.
Miss R. E. Burston	..	..	..	..	..	500	19	9
Mrs. G. M. Daulby..	..	..	..	..	..	100	0	0
Miss E. A. Davis ..	..	..	..	..	..	300	0	0
Mrs. M. G. Duncan	..	..	..	..	..	100	0	0
Mrs. D. Fielding ..	..	..	..	..	..	654	0	0
Mrs. I. A. Hall ..	..	..	..	..	..	50	0	0
Miss E. Lewis ..	..	..	..	..	..	20	0	0
Miss W. G. Langridge	..	..	..	..	..	40	0	0
Miss H. S. Moody ..	..	..	..	..	..	100	0	0
Mrs. K. B. Pearson	..	..	..	..	..	100	0	0
Mrs. F. A. M. Riches	..	..	..	..	..	226	8	0
Mr. D. G. Roberts ..	..	..	..	..	..	35	0	0
Mrs. L. E. Saunders	..	..	..	..	..	50	0	0

9 July. Miss Jean Bell from Kathmandu, Nepal; Miss B. M. Cooke, from Kinshasa; Miss B. Diaper, from Bolobo; Mrs. A. T. MacNeill and family, from Kinshasa; Miss M. Stockwell, from Ngombe Lutete; Mr. and Mrs. C. M. Sugg, from Upoto; and Miss T. M. Ponton, from Bolobo, Congo Republic.

Departures

- 29 June. Rev. F. Wells for Bhubaneswar, India.
- 2 July. Rev. G. R. and Mrs. Lee and family for Kandy,

Ceylon. Miss P. D. James for Cuttack, India. Miss E. Waggott for San Fernando, Trinidad.

- 6 July. Rev. E. L. and Mrs. Wenger for Dacca, East Pakistan.

Births

- 22 June. To Mr. and Mrs. G. I. Pitkethly (on furlough), a son, Simon.
- 22 June. To Rev. L. W. and Mrs. Appleby, of Thysville, Congo Republic, a son, Jason.

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Patients waiting for treatment at Kivuvu.

**The Monthly Magazine of The Baptist
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OCTOBER 1970

6d

WHY LEPROSY?

October, with St. Luke's Sunday, has been traditionally the month to remember medical missions. We think of one aspect of this work and it is introduced in this article by Stanley G. Browne, O.B.E., former B.M.S. missionary at Yakusu, Congo, and now Director of the Leprosy Study Centre, London.

WHY, indeed? Why should Christians be especially concerned about leprosy? After all, there are no specifically *Christian* missions for those afflicted by other diseases.

Is leprosy, then, different, or even unique, in the appeal that sufferers from the disease make to the charity and concern of Christians today?

It was not always thus. In fact, people used to believe that leprosy was linked somehow with dirt, poverty, wrong-doing and even sexual misdemeanour. In mediaeval Europe, the infamous "leper's mass" was said in the parish church over the shrouded victim of leprosy before he was pronounced as "one dead" and banished for ever from human society. Fear and revulsion may at times have been tinged with pity, but leprosy remained a mysterious, dreaded visitation, thought to be very contagious, always progressive and incurable, and characterized by horrible deformities.

Such was the picture, and such was the extent of Christian involvement: no hint of special concern, or special care, except in isolated instances, as, for example, when high-born ladies in the

Middle Ages kissed the ulcerated feet of leprosy sufferers hoping thereby to gain merit.

About a century ago, Christians of the West began learning more about leprosy, mainly through missionaries who had seen with their own eyes the physical ravages of the disease itself and the results of society's attitudes to its victims. Emphasis was shifting from the legalistic injunctions of the Pentateuch to the outgoing sympathy of the Gospels. Our Lord actually put forth His hand and touched—really *touched*—those who were considered by religious people to be unclean and unwholesome, who were despised and ostracized by the community. Here, then, was the justification for doing something to help these unfortunates. Nobody else cared, or bothered. Christians did. They might not be able to cure, but they cared. They built asylums and homes. They bound up wounds, and hearts. They shamed society and governments into action. Viewed in the light of the dimensions of the problem, their effort might now appear pathetically futile, but it was not—it was potentially dynamic, catalytic.

Although the living germ that causes leprosy had been identified in the early '70s, another half-century had to pass before leprosy began to cast off the shackles of its unscientific past and really enter the realm of medicine. All along the way, Christian doctors have made notable contributions towards this process. Sir Leonard Rogers took chaulmoogra oil from Indian and Burmese folklore and introduced it into respectable medicine; Ernest Muir, Robert Cochrane, and many another unsung hero quietly studied the effects of new drugs that research was producing; Paul Brand adapted the operations of orthopaedic surgery to the deformities of leprosy. And the half has not been told. Christian doctors and nurses and physiotherapists, Christian splint-makers and shoe-makers, Christian occupational therapists and laboratory technologists were there to pioneer, and are still there on the job.

New hope, new bodies, new heart

I well remember the day when the first batch of the new drugs came to Yakusu. We had tried twice to tackle the leprosy problem in a district in which every tenth person had leprosy, and we had twice failed. We had planted a two-acre orchard of chaulmoogra trees, but never harvested the fruit. Something better was on the

horizon. The frustrations of making full clinical notes of well over 5,000 leprosy sufferers, and doing thousands of microscopical examinations—with little prospect of being able to alleviate or cure—were to give place to new hope, new bodies, and new hearts. *Leprosy was at last curable*, and was being cured. When adequate supplies of the new medicine became at length available, we were able to put over 5,000 patients under treatment within three weeks through a network of 18 village dispensaries and 36 treatment centres, each manned by a Christian medical auxiliary. This outreach was to become the model—in Congo and beyond—for an integrated rural health service, in which the victims of leprosy were diagnosed and treated, provided with protective footwear (made from old motor-tyres), helped with simple physiotherapy, and educated in the use of insensitive extremities. Before we left Congo, 2,092 leprosy patients had been cured in the Yakusu district. We were mobbed by grateful patients in villages where we had been greeted with spears and poisoned arrows nearly twenty years previously. And the Church had grown.

Fifteen million sufferers

That is the pattern for today and tomorrow. Early diagnosis and adequate treatment spells cure of leprosy and prevention of deformity. It also means an interruption of the cycle of transmission, and hence, means controlling the outbreak. Prevention is better by cure: it is also far cheaper. The patient is not dislocated from his family, his farm, his community. He does not need rehabilitation, or expensive stay in hospital. So far, in the absence of a protective vaccine of demonstrable potency, our best hope of control of leprosy is to kill the leprosy germs in the body of the patient by a simple, cheap and effective medicine. This medicine is available. The trouble is that only one patient in five of the world's fifteen million sufferers is getting it.

It is not only in treatment that the emphasis is subtly shifting. Doing what we know we ought to do for leprosy sufferers springs from a deeper motivation than verbal justifications from the Authorized Version of the Bible. A footnote to Matthew 8.2 in the New English Bible should be preparing our hearts for a deeper truth that God is allowing to break forth from His Word. This note reads as follows: "*The words leper, leprosy, as used in this translation refer to some*

disfiguring skin disease which entailed ceremonial defilement. It is different from what is now called leprosy." In the familiar Old Testament passages, the Hebrew word translated "*leprosy*" in the Authorized Version, has become "malignant skin-disease" or "fungal infection" or "mildew".

Our present Christian concern for the neglected and persecuted and ostracized victims of true leprosy is independent of the exact physical diseases referred to in the imprecise Biblical references. In our thinking and praying, in our service and caring, we shall give the words "Cleanse the leper" the same content as they had when spoken by our Lord. Amplified, they might read thus: "Seek the outcast, the underprivileged, all those who suffer because of society's attitudes towards them or their circumstances. Help them in all ways—physically and spiritually, socially and economically. Put them on their feet, and bring them back into the society that cast them out." Those afflicted by leprosy are in a special category of need by reason not only of their physical suffering but also of the neglect of their fellows and the positive discrimination of society against them.

Through their own missionaries, and through the Leprosy Mission, Baptists are today helping to meet this need and in a very deep and very real sense obeying our Lord's injunction to His followers. Wherever there is spiritual need, and even where it is too late to offer cure of the body, we can share with the crippled and blind victims of leprosy the comforts and consolation of the Gospel.

Christians are still on the job and, through close on a hundred Protestant missionary bodies, the Leprosy Mission is helping work among leprosy sufferers. But Christians are now joined by others, and governments are being stimulated into action. Leprosy is studied and investigated in the field and in the laboratory. We prayerfully look forward to the day when this ancient scourge will be controlled and eventually eradicated. Meanwhile, we must do what we can encouraging and supporting all those who in Christ's name and in His strength are fighting this battle on our behalf.

THIS IS A HEALING COMMUNITY

by Edna Staple
Kimpese, Congo

THE leprosy department of the Institut Médical Evangélique (I.M.E.), at Kimpese, was built by the Belgian Government and handed over to the supervision of the hospital just before Independence was granted to Congo in 1960. A number of smaller leprosy establishments in Lower Congo were closed, and fifty patients were transferred to Kimpese. Without doubt a good many of these, and some of those admitted within the following three or four years, confidently expected to spend the rest of their life in the leprosarium. It offered a good many comforts and conveniences, especially to Angolan refugees who had established no home in Congo prior to admission, and to those disabled patients who found in institutional life a simple means of escape from the responsibility of attempting to deal with any of their own problems. A leprosarium used to be regarded as a cross between a prison and an asylum, and the discharge of a patient was a comparatively rare occurrence.

But things have changed. The I.M.E. leprosarium is now known as Kivuvu, "the place of hope", and ten years after its establishment only two of the original patients remain in residence. Of these, one is so grossly crippled as a result of inadequate care (and probably also self-neglect and lack of co-operation) many years ago, that it would be quite impossible for him to live away from a hospital; and the other, an Angolan, who has lost all contact with his family, is blind.



*Nsimba Andre and Luvengomoka Jerome
discharged to out-patients care after seven and
a half years and four and a half years at Kivuvu.*

Since the first 50 patients were admitted, more than 500 others have followed, and the intake goes on steadily. Of these, about 450 have returned home; some continue as out-patients, while others, who are now regarded as cured, come for periodic control. Many new patients are admitted to a temporary residents' house for one month only. During this time we are able to compile a history, and carry out numerous tests to enable us to "document" the case, and to choose the most suitable programme of treatment for this particular person. Equally important is the opportunity given for the establishment of good understanding between patient and staff, and between patient and other patients, so that the newcomer, whether it is envisaged that his stay will be long or short, becomes from the beginning a member of a community. As each patient is admitted we begin at once to look forward together to the day when he will be discharged to out-patient care, and it is the hopeful life of the community, just as much as medicine and treatment, that supports and carries him towards the achievement of healing.

Kivuvu looks like a village, with the group of houses flanked by the chapel at one end and the

hospital and dispensary at the other. Agreed, it is a very well-planned village, with both the layout and building standards and materials much in advance of the average Congo village. Two-roomed semi-detached houses provide accommodation for resident married couples, with children if really necessary. We are always glad to have the husband or wife accompany the patient, but because of the concentration of infection at Kivuvu, we strongly advise that, if at all possible, healthy children should be left at home. Babies and toddlers, however, come with mother; to refuse them would mean that mother would not come, whether she needed treatment herself, or whether her husband was in need of her care. While the children live at Kivuvu they receive a small weekly dose of Sulphone, the usual anti-leprosy medicine, which we hope helps to protect them, and we do keep an eye open for early signs of the disease. When diagnosed and treated early, leprosy is very easy to cure, and no child need become seriously ill. Any children of school age (nearly all of them under treatment themselves for leprosy) attend school in the nearby village; the risk to other children is negligible, and they have the stimulus of being with others, and avoid the danger of



Part of the working cure. The patient driving the mower was baptized at Kivuvu.

beginning to think of themselves as "different" or "special".

Patients who are unaccompanied by members of the family live in smaller houses with two bedrooms and a living-room, designed to house up to four people. Although housing is provided, and all treatment is free of charge, patients are expected to provide for their own other needs. There is no issue of furniture or equipment, other than a pair of pot-holders to protect hands which may be, or will perhaps become, insensitive to heat, and apart from cases of very exceptional need there is only an occasional gift of a little food, and an article of clothing, or a blanket. This means that the patients have no opportunity to develop the "institutional mentality" imagining that society owes them a living, and that all they need to do is to wait with outstretched hands. Families, too, are encouraged to shoulder some of the responsibility for the sick relation, rather than assuming that the institutional "they" will provide. Garden land is available, and all those who are able are encouraged to make a garden, and to grow as much food as possible, to eat themselves or to sell.

Cured as they learn

Many of the men are employed on a daily basis, and receive wages at the current local rate for casual labour. One acts as the dispensary cleaner; two are employed in the shoe-shop, where they have learned to make the special protective sandals with which each patient is equipped; others assist the masons in building and repair work, and a team of road-menders, grass-cutters and general tidy-up men have a job akin to the never-ending nautical task of "painting ship". The gift of a tractor and trailer from the Congolese Government has greatly eased the hard work of the upkeep of roads, and has also helped in the cultivation of a plantation of bananas, pineapples, pai-pai trees, and vegetables. Patients who work here, under supervision, have the opportunity to learn about new crops and new agricultural skills which may help them to earn a living when they return home. Sometimes there is the possibility of work under contract. Cement blocks have been made for hospital or village school building programmes; men who have some training as carpenters have helped to make doors for the



Ndombasi Sebastião earns a living making mortars in which manioc roots will be pounded into flour.

schools; prefabricated sections of desks are delivered for assembly, and recently, when a change in the hospital sterilization system necessitated the production of large numbers of cloths to certain specifications, patients who knew how to use a sewing machine were recruited for the job.

All this may appear to be a far cry from medicine, but it is all a very important part of the process of healing, for in ways like this the individual is enabled to feel useful to society, to know that he is needed. He respects himself, and earns the respect of others. Even the very crippled Mavinga Marcel has on occasion been employed, and has earned a small sum tearing up magazines into tidy pieces for wrapping pills, though we still seek inspiration about possible employment for blind Mavinga Augustin, who has never been to school, never learned a trade, and has some weakness and loss of feeling in his hands as a result of leprosy.

Patients at Kivuvu learn, too, that there is another quite special way in which they can be useful. It cannot be particularly pleasant to be called to show your hands and feet to students and other visitors, to have the signs of your disease demonstrated to interested onlookers, and to have the peculiarities of your appearance photographed. It can be very trying to be summoned at regular and frequent intervals for tests and examinations which at best are uncomfortable and which may be painful. But to the patient who grasps the reasons for teaching sessions and research, this becomes his personal contribution to the total understanding of the disease, his means of helping countless unknown others.

There are social and educational facilities too . . . and how we wish it were possible to develop them much further! But a steady little stream of adults who have never had the chance to go to school have learned to read at Kivuvu, and instruction in sewing, knitting and weaving is very popular. We should like to have a good programme of trade training, teaching new skills to those who have no special means of livelihood and to those who need, because of some disability, to change their occupation. It would be good to study workman's tools, to see how best they could be protected or modified to meet the needs of insensitive hands, and then to teach patients how to use them. This should all be part of the important process of educating the patient in the art of living in such a manner, with his disability, that he does not unwittingly

inflict avoidable damage on his hands and feet. But men (or women) and money are needed for such a project, and at present the resources are inadequate.

The staff at Kivuvu is convinced that the Gospel is preached through pills and potholders, surgery and shoes, through nursing and knitting, research and reading-classes, microscopes and mowing machines, in so far as all these are held together in the whole healing message of the love of God for man. There is at Kivuvu a tiny local congregation of the Church of Jesus Christ, seeking by the grace and guidance of the Holy Spirit to be the Body of Christ in this particular place. There is no obligation for any patient to participate in religious observances, but in morning prayers every week-day, in the Wednesday Bible study and prayer meeting led by the I.M.E. pastor, the Rev. Joao Matwawana, at the end of his afternoon of visiting, and in the service of worship on Sunday morning, the little group of committed Christians is joined by others, often by many others, for whom the teaching of "the things of God" becomes as much a part of life at Kivuvu as doctor's consultations, medicine parade, hand exercises or foot baths. Some have responded to the message of salvation while still at Kivuvu. Some have only realized their need after return to a village when no regular teaching or worship found them feeling "cold in the heart". Some have made no apparent response. But the work is the Lord's, not ours. We rejoice in the results that He has allowed us to see, and give thanks for all that we believe He is doing in the men, women, and children who, with us, are members of the healing community at Kivuvu. We pray for wisdom and sensitiveness to understand His will in each daily situation and in the whole future development of the work, and for obedience, courage, and patience to do it.

RECONSTRUCTIVE SURGERY IN LEPROSY

by Robert Hart
(Udayagiri, India)



"I AM so happy to find that Malayan looks very much better, in fact, a completely changed person after the surgery. He is very anxious to go home and show himself to his people. I am arranging to send him home early next week." This letter from the Superintendent of a leprosy hospital illustrates the aim of reconstructive surgery for leprosy patients, which is to help them to return to a normal, useful life, accepted by family and friends.

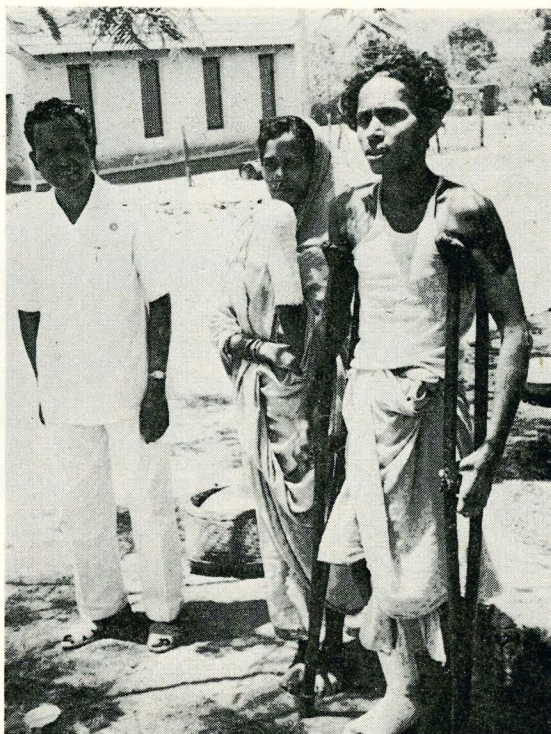
Reconstructive surgery is the attempt to restore to normal what has been damaged and distorted by disease. In the case of leprosy, the bacillus multiplies and causes damage mainly to the skin and nerves. This nerve damage leads to paralysis of the small muscles of the hands, feet and eyelids, and also to loss of normal sensation of the extremities. The patient is not aware of pain when in contact with hot liquids, cooking-pots or even fires, and may be bitten by rats, or tread on thorns, glass or nails without his knowledge. The resulting injuries, made worse by continued use of the limb and infection, lead on to the severe ulceration of the feet and damage to fingers which are so common. Muscle paralysis is the cause of the well-known clawhands and drop feet, and also the inability to close the eyelids which results in infection and ultimately blindness. Other stigmata of leprosy which can

be corrected by reconstructive surgery are loss of the eyebrows and collapse of the nose.

Some of the operations in use today were devised many years ago. An example is the replacement of the nose by a flap of skin from the forehead (fig. 1) which was carried out in Ancient India by Sushruta (6800 BC). Other operations have been developed in recent years, notably by Professor Paul Brand and his colleagues at the Christian Medical College and Hospital, Vellore, India. Indeed, new techniques are constantly being introduced. That this branch of surgery has largely had its origin in India is not surprising when we remember that of an estimated 15 million patients with leprosy in the world, over three million are in India.

The main principle of the operations is the technique of tendon transfer, by which the action of a paralysed muscle is replaced by realigning the tendon of a healthy muscle. There are separate operations for the thumb, wrist and fingers, the muscles which lift the foot and for the eyelids. In the case of the eye, one of the chewing muscles is realigned to encircle the eyelids, and the patient has afterwards to learn that when he clenches his teeth, he will also blink! When the muscle which lifts the foot is paralysed, its action is replaced by one which previously turned the foot inwards. Thus there

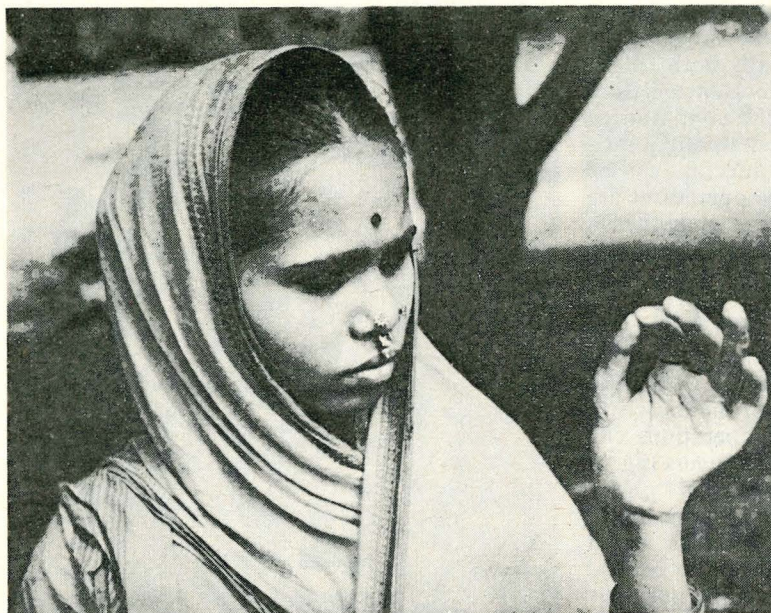
are new skills which must be learned and persevered with if the result of the surgery is to be worth while, and physiotherapy both before and after operation is of vital importance. Before operation, it aims to improve the condition of the skin and muscles, and to loosen up stiff joints. There must be no sores, as any infection can be disastrous to the final result. The operations are conducted under local or spinal anaesthesia, using a tourniquet which avoids bleeding and permits precise work. The operations usually take from one to one and a half hours. After surgery the limb is encased in plaster of paris (fig. 2) for 3-4 weeks, and at the removal of the plaster the patient resumes vigorous physiotherapy to learn the new action of the muscle in its changed position. The hand operations can restore the ability to straighten the fingers (fig. 3) and rotate the thumb and give a normal "pinching action" which is essential for the appearance and usefulness of the hand (fig. 4). After a foot operation the patient can lift his foot to beyond a right angle, and so learn to walk normally and avoid ulceration of the forefoot from abnormal pressures. Another form of reconstructive surgery, which has brought relief to many patients suffering from chronic and persistent ulceration of the feet, is the excision of



Top left (Fig. 1):
A stage in the reconstruction of the collapsed nose.

Above (Fig. 2):
The first Aska patients leaving hospital (brother and sister) with Ron Singh, Wardmaster.

Left (Fig. 3):
Left hand after—right hand before operation.



(Fig. 4): *Showing the ability to pinch, after operations on thumb and fingers.*

the ulcer and application of a skin graft from the thigh.

In the Moorshead Memorial Christian Hospital, G. Udayagiri, this work has been carried on for the past year, and about 50 patients have been treated. Most of these have come from the area of Aska, about 40 miles away on the road to Berhampur, where there is an impressive Leprosy Control Project run by the Danish "Save the Children Fund". This includes a small hospital, physiotherapy unit, and village clinics scattered throughout the surrounding district. After receiving drug treatment to inactivate the disease, suitable patients are selected and come to Udayagiri for two weeks for the operation period. They receive all pre- and post-operative treatment and physiotherapy at Aska. Other patients come from our local villages and a few more distant parts of Orissa. In the near-by leprosy village of Bulusuga, many of the villagers are elderly and need periodic treatment for ulcerated hands and feet. There are undoubtedly many others in the Kond Hills suffering from leprosy who would be discovered and treated if a village survey could be undertaken.

Reconstructive surgery is only one part of the total treatment of those suffering from leprosy. Its value is to be seen not only in the improved appearance and usefulness of the hands, eyes or feet but also in the improved morale of the

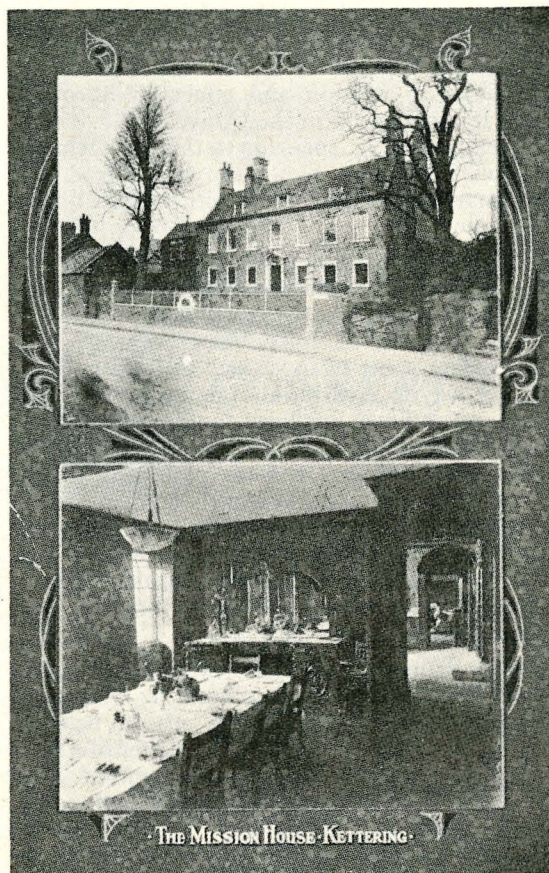
patient which helps him in returning to normal life. It can also be of help to leprosy workers in encouraging other sufferers to come out of hiding and accept treatment. There are a number of reasons why this work should be carried on wherever practicable, as part of the general work of our hospitals. The need is very great; very little is at present being done for the majority of leprosy patients, and Christian medical workers should be (and in fact have been) at the forefront of the drive to overcome prejudice and bring the benefits of modern treatment to all. The prejudice against those suffering from leprosy is well known, and in Nagercoil resulted in two young men committing suicide on the steps of the hospital. The opportunity is also great. It has often been proved that leprosy patients are grateful for whatever can be done for them, and are very receptive to the preaching of the Gospel. Thus in treating leprosy patients we have a very real opportunity to heal men's bodies and bring light to their minds and souls. In so ministering to the whole man we can follow in the steps of Jesus Christ our Master. God grant that we may be worthy of the task.

WILLIAM STAUGHTON

by Roger Hayden

Staughton was essentially an Englishman in America. He was trained at the Bristol Academy and gave himself to promoting that kind of ministerial training amongst the Baptist churches of America. His attitude towards training men for the ministry, his view of the extent and content of the curriculum, his own encyclopaedic knowledge, all reflect his early years in England. A major problem was the financing of ministerial training. Staughton developed the concept of the Education Society which had been originated among English Baptists by Hugh and Caleb Evans with great success, gaining the support of churches and individuals in the educational programme he envisaged.

In promoting missionary work in America it was Staughton's English experience which was determinative. Fund raising was on the same pattern as in England, with auxiliaries supporting the central society on a voluntary basis, whereby both individuals and churches could support foreign missions, if they so desired. To stimulate giving in America, Luther Rice itinerated through the churches as Fuller did in England. Staughton edited and produced the *Latter Day Luminary*, which provided information about the mission in the same way as the *Periodical Accounts* stimulated British Baptists. The control of the mission was in the hands of the Board, just as the B.M.S. Committee controlled the Society. The Board, also like the B.M.S., decided missionary policy, selecting the missionaries, where they should work, how they should live together, and the type of educational policy



An old view of the Mission House, Kettering, where Staughton shared in the founding of the Society on 2 October, 1792.

which they should carry out on the mission field. The Board had troubles with Hough because of this, just as the Serampore Trio and the B.M.S. fell out over policy and who had ultimate control. Staughton, the Corresponding Secretary of the Board from 1814 to 1824, was a dominant figure in the Convention.

But Staughton's contribution goes deeper than a mere repeating of the English Baptist formula in America. He had a concept of the Church committed to a programme of mission at home and abroad, which involved the churches in a common responsibility for educating ministers and missionaries. Through the medium of the Triennial Convention which

united Baptists in the work of foreign missions, Staughton saw an opportunity to give expression to a larger concept of all the churches being committed to mission and education through direct representation in the Convention.

As early as 1798, speaking to the Philadelphia Missionary Society, Staughton had linked the missionary task of the Church with its educational programme:

"This Society, while it is anxious that the heathen may hear the faithful saying that Christ came into the world to save sinners, is desirous of introducing amongst the Indians some of those arts which may lead the way to civilization, ignorance of which is an indirect auxiliary to the commission of various crimes. The introduction of the loom, the forge, and the plough; of tame animals and useful metals is contemplated; that by the increase of civil information, the wall of partition between Indians and the United States may be broken down, and the tomahawk and the bayonet become useless."

Those trained by Staughton were taught "the duties of the missionary office" regardless of whether they were going to the mission field or not. In the Association Circular Letter of 1807, Staughton indicated that if the thought of such men as Thomas Paine and other rationalist philosophers was to be met, it must be by ministers and missionaries who not only knew theology but who were well versed in many other branches of learning. He believed Hebrew and Greek were essential for the right interpretation of the Word of God by the minister, and for the missionary who would have to translate the Scriptures into new languages. He expressed his views on education in relationship to the missionary task in these terms in 1822:

"In the present age when missionaries are passing into almost every region of the earth, it is evident that to enable them with greater facility to acquire new languages and to translate the Scriptures from the original text, a sound and extensive education is not only desirable but necessary."

It was a significant contribution to American Baptist thought when Staughton advocated that the Church's task was mission and that the means of achieving that objective was through adequate educational training and that both these objectives should be secured by the Churches act-

ing in fellowship together through the Convention. Staughton's students translated his views into reality as they sought to unite Churches in a zeal for missionary endeavour and a concern for an educated ministry. Irah Chase, Staughton's co-tutor in Philadelphia and Washington from 1818 to 1825, was profoundly influenced by him and regarded the Newton Theological Institute "as a renewal in more favourable circumstances of the enterprise commenced at Philadelphia". John Mason Peck formed a missionary society in the Missouri Association which collected separate but related funds for education, missions, and Indian work.

The fear that representation would increase centralization, the determination of certain New Englanders to retain control of the mission and education policy in their hands, the lack of trust in Luther Rice's ability to keep separate and distinct funds for the College and the missionary work of the Convention, all helped to convince the Convention of the necessity to separate the support of the mission from that of the College in 1826. But Staughton's work was not without fruit, however, and in 1845 the Southern Convention adopted Staughton's approach and united all the Churches in their various activities by establishing national boards for home and foreign missions, education, literature and Sunday school work which were supported in their totality by all the member Churches of the Convention. Staughton's experiences in America resulted in his advocacy of views unacceptable in his life-time, but he presented a challenge which could not be ignored by future generations of Baptists.

One wonders if Staughton had remained in England whether he would have succeeded in convincing English Baptists of the necessity to see the missionary and educational task of the Churches at home and abroad as part of the total responsibility of all the Churches working together in the same denomination, for that is undoubtedly the relevance of Staughton's views to our contemporary situation.

THE DESERT SHALL BLOSSOM

David Stockley, B.M.S. agricultural missionary in East Pakistan, spends his time traveling and advising. Farmer visitors were recently taken on a tour by Mr. Stockley, who writes: "This visit coincided with the local rice crop turning from green to golden ripe. The whole area we moved through was a 'sea of rice' where three years before there had been desert."

Mr. Stockley reports that there is continuing success following the introduction of new strains of rice, and wheat is producing a good harvest where previously no wheat grew.

Two extension projects are the introduction of poultry and diversified agriculture. "Poultry will eat rice and produce protein, and diversified agriculture will switch the land from continuous rice to other food and cash crops, which are now imported into this area."

At the Leprosy Home Farm, Solomon Mir, who assumed responsibility when Mr. Stockley left, has produced a bumper I.R.R.I. (International Rice Research Institute) crop over all the rice land in the dry season—a feat never yet accomplished by anyone else.



The Rev. George Cumming is this year's Chairman of the Society. He was trained for the ministry at Spurgeon's College and was minister of Sittingbourne from 1941-47, before becoming minister of the Victoria Drive Church, Eastbourne, where he has held a long and successful pastorate.

MORE CLINICS ARE STARTED

THE hospital at Yakusu has no resident doctor. This does not prevent the missionary nurses running a programme of medical care for Yakusu and many of the villages in the area. Clinics have now been started at Weko, Yambau, and Yangambi, these with other centres already on the rota for visits, tax the resources to the full.

To help the work, a Land-Rover mobile dispensary has

been ordered and should be arriving at Yakusu about now.

The £1,800 for this dispensary has been taken from the remaining money in the £100,000 medical appeal fund.

HALF A MILLION CONVERTS

The Baptist Crusade of the Americas, carried on during 1968-1969 in 30 countries of North and South America, resulted in nearly half a million decisions for Christ.

This was reported to the crusade's central co-ordinating committee at its final session, held in Florida, U.S.A. The number of decisions was put at 494,018.

Some churches, it was reported, doubled their membership during the crusade. "Between 1965 and 1969 the number of Baptists in Latin America grew by more than 40 per cent. The growth rate was greater than the general population growth rate," a document said.

International, interracial co-operation was singled out as one additional achievement of the campaign. Another was the dependence on laymen to help proclaim the gospel, the committee announced. (EBPS)

St. Luke's Sunday
18 October
**MEDICAL MISSION
APPEAL**
7.25 p.m.
B.B.C. Radio 4

*"those who were
in need of healing"*

* * *

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Background to Prayer

This is the month when we think particularly of the Christian concern for healing that has been expressed in a multitude of ways to "all sorts and conditions of men" through the centuries. There will be an appeal on behalf of Medical Missions on the BBC, Radio 4, on St. Luke's Sunday, 18th October.

The Church's contribution to medical work at home and overseas is described in an article by Dr. I. S. Acres in the October issue of the Quest. This will encourage you in your prayers for our continuing work overseas. The Christian Medical College and Hospital at Vellore stands as an outstanding witness to united Christian action

in an area in need of faith, hope, and love.

Mr. S. J. Bull, with his family, plan to return to their work at Ghaziabad at the beginning of next month, after furlough in this country.

Serampore reminds us of a glorious past, but there is no B.M.S. missionary on the staff now.

We follow with interest and prayer the life of the Churches in fellowship with the Baptist Union of North India during these coming weeks as some prepare to enter the United Church of North India and others remain apart.

There are no B.M.S. missionaries in the Gaya/Monghyr /Patna area of Bihar now. The churches there will appreciate our prayers.

The 31st October is the end of our B.M.S. financial year. Let us pray that many will give generously during the coming weeks and that this spirit will continue and grow during Gift and Self Denial Week, and into the new financial year.

Vacancies on the B.M.S. Staff

Clerical: Shorthand/Typists, Audio Typists,
Junior Clerks.

Domestic: Canteen Supervisor. Five-day week.
Staff Canteen.

The above are required to work at
Mission House, London

★ ★ ★

An Assistant Warden for our Home for Retired Missionaries at Worthing is required by December 1970

★ ★ ★

Inquiries/Applications for all the above to:

Mr. C. Turner, B.M.S.,
93 Gloucester Place, London, W1H 4AA.

Missionary Record

Acknowledgments

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 31 July, 1970)

Arrivals

July

- 17 Miss V. A. Bothamley from Vellore, India.
- 19 Miss O. R. Woodham from Kinshasa, Congo Republic; Miss T. Ponton from Bolobo, Congo Republic.
- 22 Rev. C. and Mrs. Gill from Sierra Leone.
- 23 Miss J. Parker from Bolobo, Congo Republic.
- 26 Miss J. Pell from Baraut and Miss M. Bushill from Delhi, India.
- 31 Rev. R. and Mrs. (Dr.) Warden and family from Pimu, Congo Republic.

August

- 1 Mrs. R. Pradier (née McCullough) from Bolobo, Congo Republic; Rev. D. G. Winter and children from Curitiba, Brazil.
- 5 Mr. S. Bond from IPE Kimpese, Congo Republic.
- 6 Rev. A. T. MacNeill from Kinshasa, Congo Republic.
- 7 Dr. and Mrs. M. Flowers and family from Chandra-ghona, E. Pakistan.
- 8 Rev. R. and Mrs. Firmin from Trinidad.
- 14 Rev. J. K. and Mrs. Skirrow and sons from Rangpur, India.

Departures

July

- 19 Miss W. Gow for Baraut, India.
- 23 Mr. and Mrs. O. W. Clark and daughter to IPE Kimpese, Congo Republic.

General: B.A., £5; A.B.M., £5; R.C., £10; "Prove Me", £5; C.F. & H.P.S., £10; I.M.G., £6 10s.; J.H.S., £2; W.D.C., £50; L.R.T., £500; Anon., F.S., £2 10s.; Anon., £3; Anon., £6 2s.; Anon., £1; A.N., £5; Anon., Plymouth, £10.

Medical: Anon. (per B.U. Scotland), £1; A. & H., £30; E.M.W.B., £5; Anon., F.S., £2 10s.; Anon., £5; F.M.E., £1.

Legacies

	£	s.	d.
Mr. S. E. Britcliffe	500	0	0
Mrs. E. A. Dickinson (Medical)	25	0	0
Miss E. Goodall	626	3	9
Mrs. A. H. Guest	500	0	0
Miss E. M. Johnson	302	10	1
Mr. H. D. James	125	5	2
Miss E. Isles	150	0	0
Miss J. G. H. Jones (Women's Work)	700	0	0
Miss F. G. W. Moore (Medical)	150	0	0
Mrs. A. Masterton	100	0	0
Rev. A. G. Mill	2,167	19	0
Mr. K. McKenzie (Medical)	250	0	0
Mr. H. Norris	30	8	10
Miss M. Y. Noble	184	6	11
Miss E. M. E. Pocock	2,000	0	0
Mr. W. M. Pelling	6	14	3
Miss A. M. Rolls	100	0	0
Miss E. K. Stonelake (Medical)	50	0	0
Mrs. K. V. Thomas	500	0	0
Mr. R. Wheeler	200	0	0
Mrs. E. M. P. Wensley	10	0	0

- 24 Miss E. Staple to IME Kimpese, Congo Republic; Rev. and Mrs. E. J. Westwood and family to Campinas, Brazil.

- 30 Mrs. S. Godfrey to Kisan-gani, Congo Republic.

August

- 4 Mr. and Mrs. R. Robson to Bolobo, Congo Republic.
- 10 Mr. R. Bartrop to Kinshasa, Congo Republic.

- 13 Miss D. Mount to Berham-pur, India.

Birth

June 12. To Rev. A. B. and Mrs. Johnson of Yakusu, a son, Allister Craig.

July 12. To Mr. and Mrs. P. Riches of Yakusu, a son, Stephen Scott.

Gift and Self-Denial

25 October — 1 November

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31 October 1970

This date marks the end of
another B.M.S. Financial Year.

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- * Send a special gift to ensure all expenses overseas are covered.

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Missionary Society**

NOVEMBER 1970

6d

*A typical river scene in the Litoral,
Paraná, Brazil.*

THE LITORAL IS HEARING THE GOSPEL

by J. Clark

Paranagua is the biggest coffee port in the world and the second port of Brazil in terms of bulk exports. Baptist work in Paraná began here (see Kathleen Elder's article in the August issue of the *Missionary Herald*) and is very firmly established. We do very little work in the city; it is more the strategic base from which we work. Paranagua is at the hub of road and water communications in this region.

Our first problem was how to travel. Many of our churches and the new regions in which we wish to begin work are accessible only by boat. The problem was wonderfully resolved through the efforts of the Junior Section of the Boys' Brigade, who made our launch the subject of their Christmas Appeal. The boat is now in working order though there always seem to be odd jobs to do. The main problem is not the boat but the "captain". The waters here are very difficult. Paranagua is situated on a large bay dotted with islands and fed by many large rivers. In addition to the complications of tide and the violent storms to which the bay is subject, there is the additional hazard of shifting sand-banks. I have already spent six hours on a sand-bank after missing the narrow channel on a falling tide. The need to learn "the ropes" has delayed the opening up of new work but we hope to be in a position to start in the next few months.

Unfortunately, the demands of our area are



such that we are constantly torn between the needs of work already established and the urgency of new pioneer work. Perhaps God in His goodness will call someone else to come and help us.

The opening up of new roads continues to transform our area, making accessible completely isolated communities. I went to such an area last month with a Brazilian pastor. We went to visit a Baptist church and school right on the edge of our Association. Originally a five-hour car ride ended with a twelve-hour walk; now a new road has cut the twelve hours to three.

We took our mini-bus as far as the road went. Then we began to descend a long valley through the jungle forest. A river followed the same course and we had to cross it fourteen times on the walk. I also had my first close contact with a poisonous snake. I was following my colleague when he stopped suddenly. He had stepped over a red and black striped coral snake, which was now slithering towards me. "Kill it", he urged. Fortunately, I had been using a wooden staff to help cross the river. I brought this down hard in the middle of the snake's back. I was very careful where I put my feet for the rest of the journey!

That night we slept on the earth floor of a bamboo hut. During the night it began to rain. This cut down the numbers who came to the service, but even so it was thrilling to be able to talk of Christ to people who had never seen or read a Bible, and only knew His name as a blasphemy. Our return journey was completely different. The pleasant river was now a raging torrent that had to be crossed at times thigh deep. We arrived at our mini-bus hot and wet only to discover that we could not pass a ford on the way out. So we passed a very uncomfortable

Cover: A baptismal service in Kisangani, Congo. One shot from the new B.M.S. film (see page 173).

How to change “some sad customs”

SOME months ago a Congolese church member, a keen Christian and a deacon of the local church, died very suddenly. When the younger brother arrived for the funeral he was very upset to find that heathen relatives had insisted on keeping up old traditions by burying blankets and possessions with the body. He spoke up, “Many of you know better and we know too that my brother would never have agreed to this. Do not let us go against his wishes now.”

More recently he has written about the subject, and here, mainly in his own English, is a plea that we can support by our prayers that more will speak boldly as he did.

Many Congolese customs are good, many

continued from page 162

night in the car until the water level went down.

A contrast to this was an evangelistic campaign in a local seaside town in a new church opened this year. The first night was very cold and my congregation consisted of twelve people and a dog! The next day we announced the meetings with loud-speaker equipment mounted on top of our car, and encouraged local members to bring their friends (one visitor on the first night returned to every meeting and brought a total of 21 friends during the week). Each night there were more people in the church, until on the Sunday many had to stand outside for lack of room. It was a time of sowing rather than reaping, but even so there were several decisions during the week.

among those customs are very sad. Many people are afraid to change their sad customs because their friends will not like them any more. How can the church member change those customs in the Congo?

Why must those sad customs be changed? Because they make a very difficult time to the Congolese. Like to bury someone who died with fifty blankets and many other clothes.

The death is very terrible thing. Nobody like it. It is a very sad thing. But I do not believe that in this time I have to show my love to my friend and put on him many clothes.

What is the church doing in this case? As a member of the church, what are you doing to change this sad custom? Every member of the church is capable to change those sad customs when the matter happens in his family or, set together with other members of the church, to try to change those sad customs.

When my eldest brother died I found occasion to change some sad customs like dancing and putting on him many clothes, because he was member of the church and I am member of the church too.

It is sad to see many members of the church are afraid to say, “The Church does not like what you are doing?” People in the church are afraid to go to the authorities and tell them what they are doing is wrong. I visited many missionary stations and I found that the leaders are afraid to tell their friend that what he is doing is wrong. This is true many times, we are afraid to change our own customs in our lives.

Two problems in the Congo are very difficult to be changed; they are marriage and death. But when my two daughters married last year I tried to change the cost of their dowry. Their husbands did not pay hundred zaires and other things to get their wives. And when my brother died as I said it above I was able to change the sad customs.

In Acts 6: 14 we read . . . “We must change our sad habits and our sad customs.” When we do it, our friends will do it.

COME AND LOVE YOUR BROTHER

Miss Margaret Maund, from Pimu, extends this invitation to YOU, as she writes of a dream, a lorry-ride, a boat-trip, and a call.

A DREAM: A national fair has been held in Kinshasa during this past month, one great attraction being that air fares were reduced by half their normal price. I came down on one of these tickets and could return with it only if I got it stamped at the fair itself, so one afternoon several of us set out, taking the opportunity of looking around at the same time.

It was quite an experience. We saw the progress the country has made over the last ten years unfold before our eyes. We saw the strides health education has made, listened to lectures given by students, watched them drawing and preparing health charts, saw the disabled making pottery, the elderly and homeless weaving baskets and eyed glamorous sandals in the "Bata" section with envy, knowing shoes like that would not last five minutes Pimu way.

Every aspect of the country's work was represented, I myself taking a great fancy to a mobile dispensary. My mind wandered for a few minutes, indulging in dreams, that at the moment have no foundation, "What a great work could be opened up if we possessed a vehicle like that!" Alas, it is not only a question of that but of personnel too! We would need a lot more help before some of us would be free to



leave the hospital for periods of a week or more at a time, participating in the most important aspect of medical work in Congo today, "Public Health". So many illnesses that kill people by the hundreds can be prevented, and participate we must, not be left behind.

A LORRY RIDE: There was the problem of the return trip upriver for the two missionaries. The aeroplanes and the boats were fully booked for weeks ahead. Lyn Collis was returning to Bolobo with the construction lorry and it would be possible to board the boat at Bolobo. So on Sunday afternoon, 26th July, Jill and I clambered aboard to start the 343-mile trip by road to Bolobo. Before coming to Congo the thought of travelling 36 hours on the back of a lorry would have horrified me, but now it is catalogued away in my mind and labelled "enjoyed"; rough, yes, but where else would one see such gorgeous scenery, and where else would one have such a lovely view of the surrounding countryside than from the top of a lorry!

A BOAT TRIP: The wait at Bolobo was pleasant, the departure abrupt. We really enjoyed our few days there, looking round the station so different from ours, one looked out on a beautiful glistening blue river, almost on one's doorstep. We sunbathed on the beach, read, and swam in the river, relaxed, talked and got to know people we had not met before. This

idyllic few days was brought to an abrupt end one night by a tapping on the bedroom window and a "Get up quickly, the boat's in mid-river". What a scramble running through dark garden paths, clambering into the canoe, starting up the outboard motor, and we were away, making for something that looked like the Crystal Palace way out in the darkness.

We were delighted to see one of our pastors from Kisangani on board. He helped us to clamber up the side, looked after our luggage, proving a great help all round. Of course, jumping aboard as we did, we did not have a cabin that night, but managed to sleep quite well on the dining-room floor. I suppose the lorry helped to break us in a bit.

A CALL: Over the last few years I have read and thought of many clichés concerning "Mission", i.e. "Adventure and Service", "See the world with a Mission", and so on. How about "Come and love your brother": we have received the greatest love that ever was or will be. The least we can do is to share it.

How much can you crowd into twelve months?

THE problem of too few trained leaders is apparent wherever the B.M.S. is working at present. We are familiar with the urgent pleas from Congo and Brazil for more pastors. This explains the emphasis which is now placed on the work of the Bible Schools and the lay training courses. The same emphasis has been made in Jamaica, and twelve months ago the B.M.S. sent the Rev. William Porch to lead a lay training programme.

In Jamaica there are 34,000 Baptists in 270 churches with only 65 ministers. This means that many churches, especially in the rural areas, have no pastoral oversight.

The first programme of lay training was

introduced at the Assembly in February. Since then, four separate week Conferences and several day Conferences have been held and well attended.

There is a Conference Centre at Duncans, and camps and Bible Schools were held during the summer months.

Mr. Porch's teaching ministry provides evangelistic opportunities. At a recent baptismal service 19 candidates were baptized, with the Pastor officiating, and Mr. Porch preached. All were thrilled when 15 adults responded to the appeal. Later the same day 300 people attended a Lay Leadership Conference.

A Student Conference has also been held as a follow-up to a Student Mission of 12 months ago. The restlessness among students, springing from nationalist feelings, adds a sense of urgency to the making known of the living Christ.

Mr. and Mrs. Porch live on the campus of the Calabar High School, and Mr. Porch is on the Board of Governors, with Mrs. Porch as recording secretary to the Board.

In sending the report of his first year's work, Mr. Porch stresses the continuing need for prayer support.

CAN IT BE MORE THAN IMAGINATION?

A MISSIONARY on furlough sat and thought. As she thought, she imagined she was writing to a former schoolmistress who was on the point of retiring. Here, then, is a figment of the imagination. Could it become reality for you?

Dear Miss Puxton,

My aunt tells me that when you heard that they are going out to Congo, you said, "I wish I were going too". Do you really mean that? I should like to take you up on it, because I can just see you teaching out there!

My eyes were really opened when I realized that there is not one of our skills that could not be used on the mission field these days—yes, even teaching Latin! And all the French you mastered when you developed the habit of spending your summer holidays in the south of France and North Africa, and Easter in Paris, it could be the key now to a new life in a place where history is being made. Fancy, you could be making it, teaching future leaders of Congo, and making them love God in that simple practical way which impressed us so when we were in your class.

It was grand that you had such magnificent results in "O" levels and "A" levels in your last year before retiring. Congratulations.

Before I went to Congo I thought that the schools were teaching mainly religion with a few

other subjects thrown in! Nothing is further from the truth! The curriculum is vast and the syllabuses are crammed, being largely still modelled on the Belgian system.

The big battle about standards ended with a decision to uphold the metropolitan standard for university entrance. No inferior aims for them! That should make your heart rejoice. But it is a terrific burden on missionary teachers who are not always even qualified in the subjects they have to teach. They are doing a heroic job trying to bring the schools up to standard. In the towns they can often get help from lay teachers engaged under the government scheme through Unesco, but most of these people do not like to live away from the big city lights! So in the rural areas they are absolutely dependent on missionary help.

The more I think of it, the more I can see you fitting in there! You would soon pick up the lingo with your language ability! I do not know if you would care about driving on their dreadful bush roads, but driving is second nature to you.

I should imagine that by the time one retires, the knowledge one has acquired in leisure-time occupations amounts to an extra professional qualification—your interest in drama and music, for instance. Do you know that I heard the school choir singing Palestrina in *Latin*! And they say that the Fourth Form put on an original *play* in Latin two years ago.

Maybe you will think there are too many difficulties in the way. Do you remember how you used to quote so often "Amor vincit omnia"? I'll confess now: I always had a mental picture of a merry God benignly amused at our escapades when you said it. But seriously, though you never said much about it, we all knew that you just loved God all the time. You could shed that influence even wider still—teaching Latin in Congo. Escapade? I'm sure that He would look benignly on your daring!

If you think anything of it, phone 01-935 1482 and ask to speak to Mr. Drake or Miss Brook.

With warmest greetings and much gratitude,
Your old pupil,

ESME.

There were small slippers and strange food

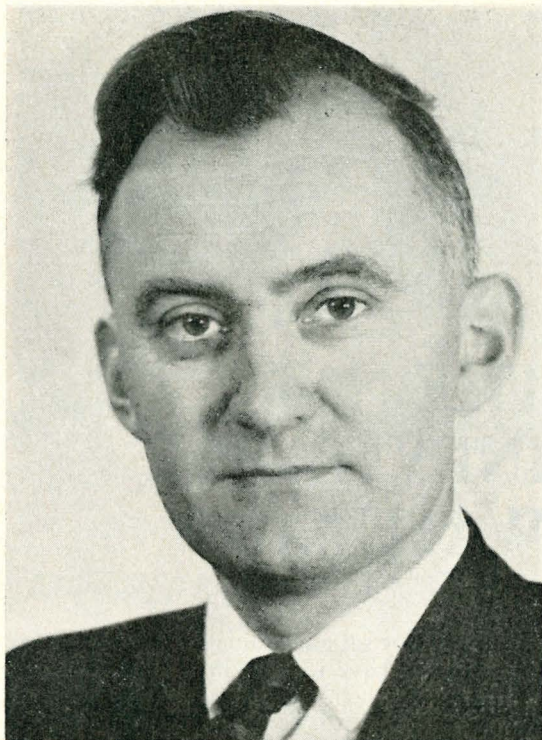
Mr. Peter Clark, the B.M.S. Honorary Solicitor, attended the B.W.A. Congress in Tokyo. He was also able to visit Hong Kong. In these three articles, he writes of a Church Anniversary in Japan, a visit to the Rennies Mill Clinic and a trip to the Chinese border.

IT WAS really like many another Baptist church in the suburbs of a large city. A not very large, rather unattractive and drab building from the outside and even as you entered the sanctuary you could not call it a beautiful place in which to worship.

The scene was typical as the hour for morning service approached. People came in and started chattering; there were the voices of children of all ages taking their places, and the usual greetings between members of the congregation. Then the choir took their seats, some forty of them, the ladies wearing simple gowns, but one was struck by the fact that most of the members of the choir were young people. The Minister entered with one or two others who were to take part in the service, for this was the 20th anniversary of the church.

By this time the church was comfortably full and the service began. First the Doxology, then the hymn, *Holy, Holy, Holy*, scripture reading and prayer, a brief history of the Church, an anthem beautifully sung by the choir, the sermon, a hymn, a few greetings, the notices and offertory, and finally the benediction and the Hallelujah Chorus sung by the choir.

Yes, a typical morning anniversary service. But there were striking differences, so far as we



were concerned, for as we entered the Church Hall (newly built) after the service for a time of social refreshment, we were all asked to take our shoes off and wear slippers that were provided—most of them too small for our feet and the food was not the kind we are normally used to on this sort of occasion; and we had not been able to understand very much of the service as it had mostly been in Japanese. For this was the 20th anniversary of the founding of the Tokiwadai Baptist Church, Tokyo, Japan, conducted by its Pastor, Rev. Shuichi Matsumura. And yet we had felt very much at home, were made most welcome, experienced the joy that the anniversary brought to this group of our fellow Baptists in a country where Christians are such a small minority, and realized the oneness of our fellowship in Jesus Christ.

“Blest be the tie that binds our hearts in Christian love”.

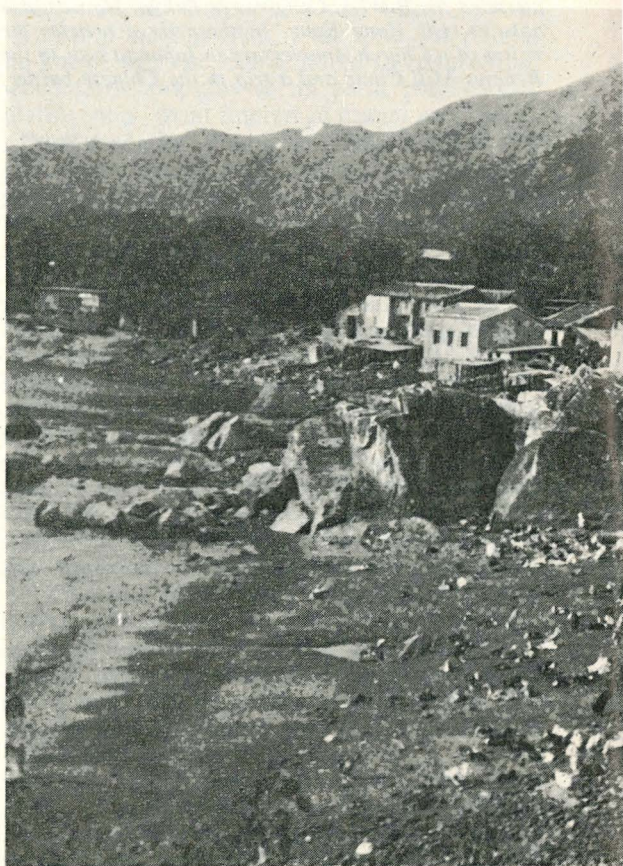
THE INEVITABLE WAITING!

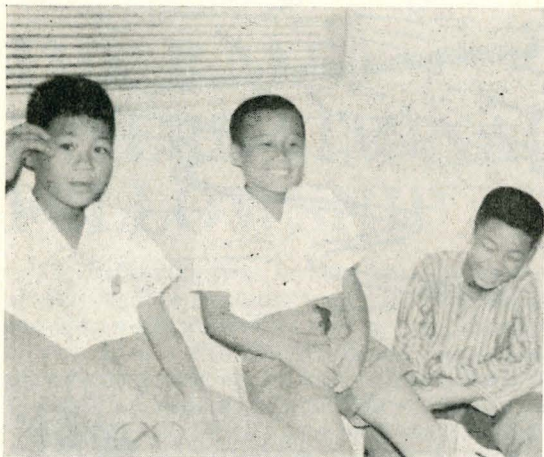
THERE they sat and waited, as people always seem to have to wait in a clinic—waiting patiently for their turn. And then came the inevitable forms to be filled up. At last the doctor or nurse was seen and they were sent upstairs for treatment or along the corridor for an X-ray, or to the dispensary, or perhaps, if it was necessary, to one of the small wards as an in-patient. There were the young and the old, men and women, all receiving the medical help they needed. The staff went about their business with a quiet efficiency, looking smart and capable in their white uniforms. The patients had come from the village near-by, a typical village nestling in the hillside and running down to the sea-shore.

It was a scene that could have been repeated in many places. Not very dramatic or spectacular, but for us very significant. For the clinic was at the village of Rennies Mill, Hong Kong, and the Sister-in-charge was B.M.S. missionary Dorothy Smith, from Peterborough. For the first time we were seeing missionary work on the field. The work, for which for so many years we had been exhorted to give, about which we had read in B.M.S. magazines, and heard on deputation Sunday, and to which we had valedicted missionaries at the great rallies in London, without ever really quite appreciating its significance.

Here, at last, was the real thing, and in one

way so very ordinary, and yet so very moving. The refugees had come from China in their millions and some of them had settled in conditions of appalling poverty in this village. But now they were housed and living more normal and purposeful lives. They had been subject to all kinds of disease because of their poverty and lack of nourishment but had from the outset been cared for by those who had heard the call of Christ to heal the sick and to preach the gospel to all nations. Missionaries had left their homes and their security to come to Rennies Mill to serve in this quiet and undramatic way, doing what for them was an ordinary, everyday job, but doing it in the name of Christ. As the ferry carried us away from Rennies Mill, missionary work took on for us a fresh meaning, giving us renewed greater determination to support by our prayers, our gifts, and our interest the work of our Missionary Society.





Left: Tin Chau Village, Junk Bay, Hong Kong. This is where young people from Sion Baptist Church in Rennie's Mill take a Sunday School every week. The clinic doctor (Dr. Moody) takes them there in his boat.

Above left: Three jokers waiting for treatment at Rennie's Mill Clinic.

Above: Tin Chau Sunday School.



These two lads are looking from China to Hong Kong and the freedom for which they were making. Their story is being told in serial form in Wonderlands. Mr. Clark and his party looked from Hong Kong to mainland China—and prayed.

IT WAS one of the places that tourists are always brought to. As the coaches drew up, there were the signs of all the commercialism that goes with such places. The souvenir stalls, the pedlars, the refreshment places and so on.

We climbed to the top of the hill and looked down over the view we had been brought to see. About half a mile away was a river, not particularly wide, not particularly attractive. On either side was farmland and then in the distance a small village, and away beyond that some hills. We were handed a pair of binoculars and through these we could see people working in the fields in the distance and walking towards the village.

Closer inspection showed, however, something else, which was the point of the visit to this spot. Along one side of the river ran a barbed wire fence, for we were in Hong Kong and that river

represented the boundary between Hong Kong and Communist China. As we looked and were pestered to buy this, that, and the next kind of souvenir, we became quiet and realized that this was no ordinary boundary. For it was the boundary between one way of life and another. Across that peaceful river, stretching thousands of miles across China, were people who were subject to Communist rule, no longer free to express themselves, to think independently and, most of all, no longer free openly to practise the Christian faith and to worship. We thought of our B.M.S. missionaries who had served in China for so many years, and then had been forced to leave. We thought of our Christian brothers and sisters in China from whom no word had come for so long, and we wondered what had become of them and how they had been able to stand up to this great testing of their faith. And we wondered too how we would stand up to such a system, and thanked God for our freedom.

As our coach drove away from the border, we were led in prayer by Dr. David Russell, a heartfelt and moving prayer for God's protecting hand upon the Christians in China.

THE B.M.S. INTERNATIONAL FELLOWSHIP

The Fellowship was formed just over twelve months ago to encourage British Baptists to consider work abroad as a form of Christian service. It is a Fellowship offering support in prayer and arranging, as required, introduction to Christian leaders and churches overseas.

The following articles have been received from members of the Fellowship. Further details can be obtained from Miss F. A. Brook, B.M.S., 93 Gloucester Place, London, W1H 4AA.

Margaret Cobb is from the Bethesda Baptist Church, Ipswich, where she was a Sunday school teacher and former member of the Christian Endeavour before leaving for Uganda in January 1970.

IT IS eight months since I came to Gayaza, a girls' High School about eleven miles from Kampala.

The school accepts pupils from all over Uganda. There is a four-year course leading to the East African Certificate of Education (Ordinary level) and selected candidates go on to take a two-year Higher School Certificate course.

My task is to teach English Language and Literature in the first, second and third years, and Religious Education in the first year. As we have Protestants, Catholics and Muslims in the school, Scripture lessons tend to be lively, but very stimulating. Basically the girls are eager to learn and use the Bibles they buy when they come into the school. In English we try to reach a point where they can not only communicate easily and accurately, both by the written and spoken word, but can enjoy reading in their leisure time.

Our teaching day begins at 8 a.m. and ends at 4.20 p.m., but work goes on. After school I coach Oral English with the fourth year, or take athletics, netball or hockey practices. Saturday mornings are often devoted to tennis or swimming coaching.

I thoroughly enjoy Sundays. Interested girls are placed in Bible Study groups and meet for about an hour after the morning service. My group of ten are third-year girls. Last term we

studied the Lord's Prayer in detail—their ideas and questions were both stimulating and enlightening! Usually the girls lead the study themselves, although I sometimes help with the preparation.

Our chapel is both beautiful and functional. Morning prayers are compulsory but evening prayers are voluntary. Last term I took studies in St. John's Gospel on Monday evenings. Attendances were good, so I pray that the studies were beneficial. Sunday services are compulsory for juniors in the mornings and for seniors in the evenings.

Last term I helped some of our older girls run the Sunday school at the neighbouring Primary School. It was quite an experience. I shall not quickly forget seventy black faces singing, "I am H-A-P-P-Y". They looked it, too!

Opportunities here are tremendous. The school, a C.M.S. foundation, tries to cater for spiritual as well as physical and mental needs. Let us pray that we may not be so involved in obtaining good examination results that we neglect the needs of the souls.

Michael Chesterman has been a deacon of the Baptist churches at Henley and Sheringham. He is the son of Dr. C. C. Chesterman, a former B.M.S. missionary and Medical Secretary, and has been in Zambia since 1969.

"BRITISH Baptist appointed Headmaster of Anglican Secondary School in Central Africa". It just goes to show how these days Baptists can be found working overseas with many other agencies besides the B.M.S. I am on contract to the Diocese of Zambia, having accepted an invitation last year to serve as Headmaster of St. Mark's Secondary School, Mapanza. This is a grant-aided school, founded and managed by the Church, and staffed by Christian teachers who prefer to serve as L.M.A.T.'s (Lay Missionary Associate Teachers) rather than as Educational Officers in Government schools, despite a differential in salaries and terms of service.

There is a tradition, a distinctive character, and an independence about such schools as St. Mark's, which has a strong appeal. My staff of 20 consists of four Zambians and expatriates from England, Wales, Scotland, Ireland, India, and the U.S.A., with Anglicans, Methodists, Baptists and Roman Catholics all represented and all sharing together in worship and witness. We have veterans with 40 years of teaching experience and V.S.O. cadets straight out of school. We have pupils from remote rural areas

where there is little more to life than ploughing and harvesting, and others from the Copperbelt accustomed to TV and supermarkets.

We organize (subject to Government approval) our own curriculum and can set our own examinations in many subjects; we offer specialized subjects like Agricultural Science and Accounts, as well as the usual Cambridge Overseas School Certificate course. We have an ordained chaplain on the staff and a very fine school chapel. We grow much of our own food, pump our own water-supply, generate our own electricity.

We live in a virtually self-contained community linked to the world by Jones Transport, a large blue and white bus which delivers mail on alternate days from Choma, 40 miles away. Choma is civilization, with its railway station, garage, bank, post office, bookshop, golf-course, police station, and, oh, what a relief, tarmac to drive on.

It is a great life, where one individual's contribution makes a big impact, where all one's talents are stretched to the limit, where routine is never dull but eventful, where teaching expands to include building, doctoring, engineering, accounting, catering, farming, and preaching. It is a full life, demanding and rewarding. Try it, and you will come back for more.

John Witton has links with the Winner Street Church, Paignton, and served as a Youth Leader in Nottinghamshire. The Kafue School is seven miles from the rapidly developing town of Kafue, which Mr. Witton suggests will one day become the Sheffield of Zambia.

I AM a Baptist by denomination, working as Headmaster of an old-established Methodist Mission Secondary School now run by the United Church of Zambia.

At this school, people from many denominations and from many lands work in complete harmony at the very important task of educating the young in a rapidly developing nation. For three years before taking this appointment, I worked in a Government Secondary School where the pupils were taught the three 'R's and a little more but were not educated in the true sense of the word. Their brains were crammed with knowledge, their bodies fed but their souls were neglected. In this school things are different. We recognize the Trinity of man as well as of God, and the complete man Paul speaks of is the kind of person we aim to turn out here. One whose outlook on life is balanced,

whose body and mind are controlled by the Spirit.

There is much debating in developing countries as to the value of Church Schools. There is not the slightest doubt in my mind—I would that all schools were Church-controlled. I have met many men in important positions, from the Speaker of the National Assembly, to M.P.s, to administrators, to businessmen, to doctors who owe their positions to the education they received at Church schools, particularly this one. Such schools must not be completely lost to Government. The difficulty is that, like most young Churches, the United Church of Zambia is lacking in funds and their Schools cannot keep abreast of the development of Government Schools and existing buildings cannot be adequately maintained. It would be tempting for the Church to hand over all its educational commitments to Government and concentrate on church building, the training of the clergy and other evangelical projects. But this must not happen. Here under our very noses is the raw material from which Churches are made. Young people must be brought to Christ now before entering the larger world of work. Now is the time to build their faith so that they become practising Christians when they leave school. What is the use of large churches with small congregations? Get the Christians first and they will make the buildings. This is the work of Church schools and this is why we need the money and the dedicated teachers to do this work before these good people become swamped with the evils of the material world.

Here, each day begins with a service held in our little chapel. On Sundays the morning service is optional and in the vernacular. The evening service is compulsory and in English. The singing is tremendous. Nearly 400 voices almost lift off our corrugated roof. There are religious clubs, such as the Student Christian Movement, a Pioneer Mission Band who take the Word to the villages, and a Sunday school group who do the same for the children. All kinds of clubs and societies exist led by dedicated staff from Britain, Canada, America and India. The students greatly respect the staff, not only for their teaching ability but because, as we would say, Christ can be seen in these people's lives. It is this which is the basis of Christian Education—teachers who by their lives and their example show their love for the greatest Teacher of all. Let us have many more such people coming to serve their God and their fellow men in developing countries such as this.



A RIVER OF LIFE

Another new 16mm Sound and Colour Film.
A BMS/GATEWAY production based on the River Congo.

The first B.M.S. film of the seventies.

This follows the traditions and standards set in the sixties when a new series of missionary films was introduced.

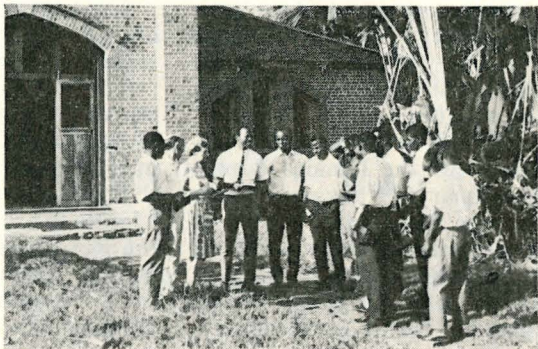
"A River of Life" is concerned with the growth and work within a young and vigorous independent Congo.

The B.M.S. has been privileged to work in Congo since the 1870s, when Grenfell and Comber began their pioneering along the little-known Congo river. In those days it was, for many reasons, a river of death.

Our film, however, quickly spans the intervening century and brings us right up to date. The once backward territory is now a free and independent nation.

The peoples of the Congo are eagerly reaching out for tomorrow and the Church, together with missionary workers, has played and is playing a significant part in all this. Indeed, the waters of the Congo, which was a river of death, might now be called a river of life, for there is evidence on every hand, not only of a new national life but, for many, of new life in Christ.

Inquiries concerning availability of copies of the film should be addressed to the A.V.A. Director, Baptist Missionary Society, 93 Gloucester Place, London, W1H 4AA.



Baptist advance in British Honduras

by Harry M. Brown, formerly
minister in British Honduras.

THE capital city of British Honduras, Belize (like London) is divided into north and south by its river. Now the Baptist Mission has dedicated the first church it has had on the south side of the city in its 147 years of service.

The Baptist Mission in British Honduras, founded by the Baptist Missionary Society in 1822, and later fostered by the Jamaica Baptist Missionary Society, had suffered reverses and heavy loss since 1939.

In 1949 Baptist influence in the colony had so waned that, out of 16 mission stations, only the Queen Street Church in Belize remained open. In that year an urgent appeal to Jamaica Baptists had a quick response, and under their Missionary Society there followed ten years of heroic effort to lift and to re-establish the position.

In 1960, by a mutual arrangement with the Jamaica Baptist Missionary Society, the Mission was taken over by the Conservative Baptist Home Mission of Wheaton, Illinois, U.S.A., and during the decade there has been a great advance.

Today the Mission has seven active stations, three schools, with a total enrolment of 200 scholars, a Young People's Conference Centre; and the 1970 project is the building of a High School.

Background to Prayer

THE Christian witness in the new town of Faridabad has been established and a number of churches combine to form a committee on Joint Action for Mission. The position of the Palwal Hospital is still unsettled although the Rev. P. Jacob, assisted by his wife, has assumed responsibility for general oversight.

From the swiftly growing new town of Faridabad in North India we turn our thoughts to the much older, but now also swiftly growing city of Kinshasa, capital of the Congo. The tenth anniversary of Independence passed quietly and the Congo is growing economically and in stability.

The Christian Church in the city continues to grow also and large congregations gather, some of them out of doors. Some of these include a majority of Angolan refugees, now settled in Kinshasa.

The Rev. A. T. and Mrs. MacNeill are on furlough, so the Rev. Derek Rumbol, from Binga, is acting Field Secretary.

At Ngombe the hopes of erecting a new church building

It is better to be a cat

The following letter has been received at the Mission House. Perhaps it will prompt others.

"Recently our cat developed a painful abscess in his mouth which was quickly cured by prompt injections and a tooth extraction by the R.S.P.C.A.

"Whilst I am thankful that his suffering didn't last long, this did bring home to me again how blessed we are in this country, where an animal can receive such prompt medical attention, compared with certain other parts of the world.

"I am therefore enclosing a cheque for £5 and should be glad if this could be used for medical work."

have not yet been fulfilled. Mr. and Mrs. Woosnam have moved to Kimpese, and Mr. Russell, who went originally for only two years, has returned, after a short furlough, for a further term of service.

Miss S. Millichap is to share in the work at Thysville and Miss H. Pilling will be coming home on furlough.

Background to Prayer is prepared as additional material to the B.M.S. Prayer Guide. If you have not ordered your 1971 Prayer Guide, you should place your order now. See the back cover advertisement for details.

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Missionary Record

Arrivals

- 14 August. Rev. J. K. and Mrs. Skirrow and sons from Rangpur, East Pakistan; Mrs. B. L. Whitty and family from Chandraghona, East Pakistan.
- 20 August. Mrs. S. Bond and family from I.P.E., Kimpese, Congo Republic; Rev. A. S. Clement after visit to B.W.A. Congress and Asia fields.

Departures

- 14 August. Rev. M. A. and Mrs. Churchill and family to Ceylon.
- 17 August. Miss M. Johnson to Kinshasa, Miss S. Millichap to Thysville, and Mr. J. Russell to Ngombe Lutete, Congo Republic.
- 19 August. Mr. R. Budden for one month's study in Belgium, prior to service at Upoto, Congo Republic.

Acknowledgments

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 31 August, 1970)

General: Poplar, £5; Anon., £3; Anon., £100; Anon., Tooting, £9; G.E., £3; F.S., £2 10s.; M.P., £1; L.C., £100; Anon., £1; Anon., £3; Anon., £5; S.I.M., £7; Anon., £5; C.F.S. & H.P.S., £5; A.P., 9s.; Anon., £5; Anon., £10; Anon., £25; Anon., £30; Thank-offering, £100.

Medical: V.M., 10s.; F.S., £2 10s.; Anon., £1.

Legacies

	£	s.	d.
Mrs. A. E. Collie	1,150	6	0
Rev. A. S. Ferguson (Medical)	91	2	7
Emily Goodall	9	10	5
Miss L. M. Gulliver	3,000	0	0
Miss J. M. Hulbert	200	0	0
Mr. E. J. Smith	200	0	0
Miss G. M. Whyatt (Medical)	150	0	0
Mrs. F. Whiteley	50	0	0

- 21 August. Rev. W. and Mrs. Thomas and family from Kinshasa, Congo Republic.
- 31 August. Rev. E. Sutton Smith from Colombo, Ceylon.
- 3 September. Rev. E. G. T. and Mrs. Madge from B.W.A. Congress, Tokyo and visit to Asia fields; Miss J. E. Knapman from Calcutta, India.
- 25 August. Miss H. N. Watson to Campinas Language School, Brazil.
- 25 August. Mr. and Mrs. C. Sugg to Upoto, Congo Republic.
- 27 August. Miss B. Cooke to Kinshasa, Miss B. Diaper to Bolobo, Miss C. Bellingham to Upoto, and Miss M. Stockwell to Ngombe Lutete, Congo Republic.
- 2 September. Rev. D. W. F. and Mrs. Jolleyman and three children for Kingston, Jamaica.
- 6 September. Miss J. M. McLellan for Ludhiana, India.

Birth

- 16 July. To Dr. and Mrs. B. L. Whitty, of Christian Hospital, Chandraghona, East Pakistan, a son, Graeme Cameron.

B.M.S. PRAYER GUIDE

1971

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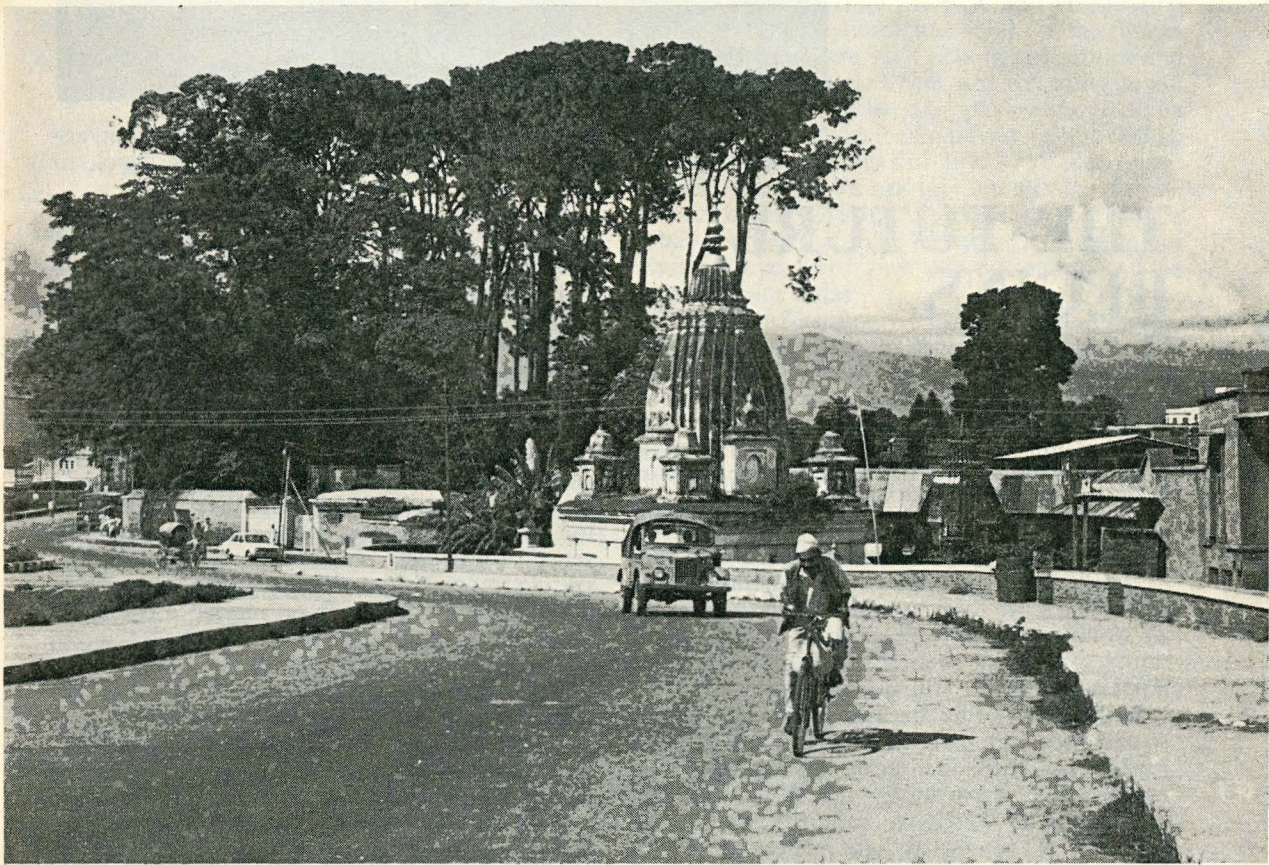
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MISSIONARY HERALD



**The Monthly Magazine of The Baptist
Missionary Society**

DECEMBER 1970

6d

The building at Guarapuava is typical of the growing Baptist witness in Paraná, Brazil.



THE FUTURE BEGINS TODAY

by Avelino Ferreira

B.M.S. missionary in Angola 1950-63; and in Brazil from 1965, where he is now the Executive Secretary of the Paraná Baptist State Convention

VERY often, when we come to the end of a specific task or to the end of a certain period of our lives, we look back and think how much we would like to have those years or that opportunity over again so that we might correct the mistakes or, better still, avoid them.

Thinking like this, because I have often done so and I am sure that you have too, it is good to realize that there are many mistakes that can be corrected, opportunities that do come again, and privileges which we can make better use of, even if somewhat late. There are, too, irreparable mistakes, lost opportunities and privileges which we have only one chance of using.

We have come to the end of 1970. Let us look back over the year and see the lost opportunities and the unused privileges. As a servant of God, as a worker in the Master's vineyard in Brazil holding a position of responsibility as Executive

Secretary of the Paraná Baptist State Convention, I look back and see much for which to thank God.

We opened new work in four municipalities. 1,158 new believers were baptized into the Lord Jesus Christ. We thank God for the life and work of David and Charmian Martin, who are working in Guarapuava, one of the new outposts of God's work in Paraná. The small wooden church building was inaugurated on 20th June, and there has been remarkable progress there already. We thank God, too, for José Rocha, a graduate of the Bible Institute in Curitiba who, working as an evangelist, opened a new work in Palotina, away in the interior of Paraná. We thank God, too, for David Gomes, a man of more than sixty years of age, who started a new work in the seaside resort of Guaratuba on the Paraná coast. All these efforts have been started with small resources, so much faith and courage was necessary on the part of the pioneers.

At the beginning of the year we had 144 municipalities which did not have Baptist witness. We managed to open work in four places. Now there are 140 still to be catered for. These 140 municipalities cover an area about the size of Scotland and Wales! We could already have met the need in these areas if we had the workers and the financial resources necessary for buildings, etc. We cannot fail to thank the Lord for the workers, Brazilians and missionaries, who have worked throughout the year.

We are grateful, too, for the generosity of the Baptist people of Paraná. During 1970, apart from the regular expenses of the local churches (now numbering 95 in the state), Paraná Baptists

contributed about £25,000 for the denominational work. The majority of the churches give 10 per cent of their total income for denominational work. Apart from that regular contribution for what we call The Co-operative Plan, we have three special days for missionary offerings during the year. One day is for Foreign Missions, another for Home Missions on a national scale, and another for Missions on a State level. This year the offering for State Missions in Paraná reached £3,000. For those who know how poor the majority of the people are and the daily necessities they face in terms of education, health, rents, etc., all of which have to be paid for, and also that the average salary is about £5 a week, we are forced to say, *"From the depths of their poverty they have shown themselves lavishly openhanded"* (2 Cor. 8:2b).

Two untouched areas

However, although we can look back with thanksgiving on what has been accomplished, we cannot avoid mentioning the vastness of the task yet to be tackled. There are at least two large areas of Paraná that are not attended at all. The "Pioneer North" has but three Baptist churches and six congregations without even one worker, minister or missionary. In Jacarezinho, one of the principal towns of the Pioneer North and a university city, we have a lay evangelist who has made a great effort to meet the need but it is impossible for him to attend to such a vast area. I worked in that area for two years and began the building of a Baptist church in Jacarezinho which later was finished under the direction of Roy Deller, who followed me in the pastorate of that church. That building is another proof of the faith and dedication of the people. At the time, the church had only 40 members, almost all of them poor. The work there has grown but it could grow more if we had the workers (at least one more couple) to attend to the four churches without a pastor and the many congregations linked to them, not to mention the vast area where we could open new work. If we had the workers . . . !

In the South-west there is a small church without a pastor and a large area covering about 10,000 square miles without any Baptist work organized, although there are a few families who are constantly saying, "Come over to the South-west and help us". Although we have felt the need to go into that area and the tremendous

opportunity that the area offers, we have not had anyone to go. I have been able to visit there, or arrange for someone else to go, about every two months, but the region is about 300 miles from Curitiba.

I still feel that the Society acted wisely when it voted to put about twenty couples into Paraná to attend the evangelistic opportunities afforded here, although I recognize the urgent needs of other States of Brazil, some of which may be less well catered for than Paraná. The harvest is vast, but the labourers are few. Pray therefore the Lord of the harvest that He send reapers into His harvest field.

Remembering thus the past and considering the present, we cannot but think of the future. 1971 is almost here with new opportunities and new responsibilities. What are we going to do about it? Shall we let time pass without doing anything and, later, bemoan our failure? Shall we repeat the mistakes of 1970? We plead your prayers because we are anxious for the future. Nevertheless we know that the future will be what we make it. The future will be what we want it to be. The future is in our hands, and the future begins today.

There is a vast field of work and great opportunities to be grasped; there are millions to be saved through Jesus Christ our Only Hope. But to accomplish their salvation we need great faith, great courage and great generosity. We need that each of us give himself to the Lord so that we can obey the marching orders of the Risen Christ, *"Go therefore . . ."*.

Please remember us all in your prayers and financial support through the B.M.S.

Cover: *A street scene in Kathmandu, Nepal.*

WHAT CAN YOU DO AT SEVENTY?

A YEAR ago, Henry Gjerrild retired at age 70 as headmaster of the Danish Baptist secondary school in Tollose. He was in good health and still wanted to fill some active role in Baptist life.

Now Gjerrild and his wife, Mette, are in Rwanda in Central Africa, where the Danish Baptist Union has a foreign mission programme. The Gjerrilds, who will spend six months in the country, are doing whatever they can to assist the full-time Danish missionaries. The Gjerrilds paid their own travel expenses.

(E.B.P.S.)

SOUTH-EAST VICTORIA ASSOCIATION ASSEMBLY, TRINIDAD

DURING the past few years this Association Assembly has become an opportunity for considering topics relevant to Christian life and witness.

There were two main subjects. Mr. Mungal, a senior probation officer, spoke on "The Christian and the Law", but his main concern was not the enforcement of the law but the redemption and rehabilitation of young people who at an

early age had come into conflict with the law.

Co-operatives and Christian Service was the subject for Mr. Herman Ramkerrysingh, of the Ministry of Labour and Social Security. He gave information about the Co-operative Movement, and in particular about agricultural co-operatives.

One question remained unanswered. What action should Christians take—form a new co-operative together, or join a co-operative in the community and work with and serve their fellows there?

A devotional session was led by Sister Josephine Placide, and the Rev. W. C. Bell took the theme of "owing", to God and to others, for the Bible study.

NEW HANDS FOR HARKHA

ALL Nepali village homes have an unprotected fire burning in the centre of the floor. Like many Nepali children before him, when only six months old, Harkha Bahadur, while sleeping beside the fire for warmth, accidentally rolled into it. Before he could be rescued, his face and legs had been badly burned, and his hands terribly. He lost all the fingers of his left hand, and only stumps remained on the right. This would be a tragic surgical challenge, even in London or New York. In Nepal, where no nurse or doctor was anywhere near the child's home, and with Kathmandu a fifteen days' walk distant, it was disaster.

Over the years the burned

palms and wrists scarred. The scar tissue contracted slowly, gradually bending the deformed hands down, down, down, and back until the skin of the underside of his forearms actually grew over them. His arms looked handless, but the buried remnants of his fingers could be wiggled under the skin!

Fortunately, the fire had done nothing to Harkha's spirit. He began studying at home, and in 1964 a second event changed his future. King Mahendra paid a helicopter visit to his little village of Dhankuta, in distant East Nepal. Harkha was presented to the King, who was so impressed by the boy's courage that he arranged a scholarship to permit him to attend school. That year, Harkha entered Grade 4, and is now studying Grade 9 while still in hospital. He acquired personal independence, and even managed to write by pressing his pen between the stumps of his wrists. His "wrist-writing" is better than some of our doctors'.

Now 23, last fall he came to Shanta Bhawan, the hospital in Kathmandu where the B.M.S. shares in the work. No one can give Harkha new hands, but he is now undergoing a series of operations to free his deformed hands. Later, they will be covered with chest-wall skin; then, a cleft between his "thumb" and hand will be developed with which he will be enabled to, at least, grasp objects. It will be neither a good hand nor an attractive one, but remember what he has accomplished with far less!

Harkha's smile is part of his fine personality. One of the great satisfactions of our working in Nepal is in helping these friendly and courageous people.

(Himalayan Echo)

YOU CAN MAKE THE FUTURE

by Chris & Jennifer Sugg

B.M.S. missionaries in the Congo Republic from 1968

Mid-term holiday—a time for looking back, and for looking forward. To look back at the things that we have done, and to the host of things that we have not done—for various reasons.

Our first year was spent at Bolobo, teaching subjects for which we are qualified and a lot of others for which we are not and putting the French which we had learnt during our time in Brussels into practice. Bolobo, too, offered us our first home together, and this we very much appreciated after the community living we had had for the first two years of our married life. At Bolobo, too, we learnt our first few words of the

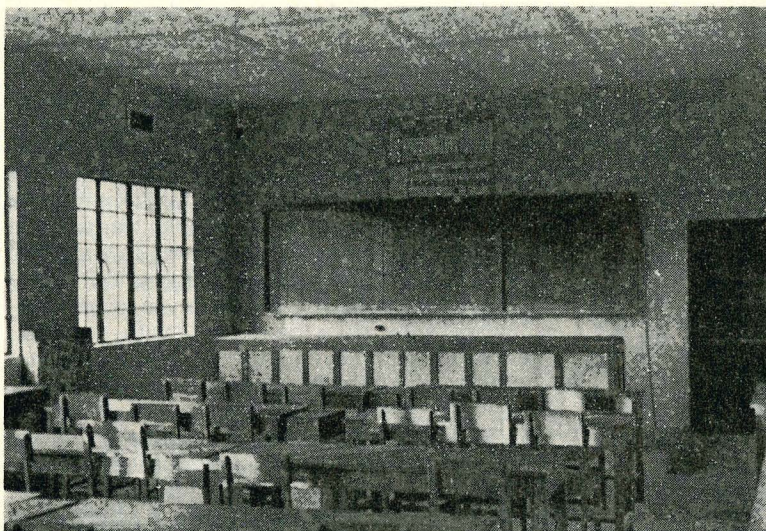
local language, and sat through long, long services, none of which we understood. Learning the local language should be top priority, but how do you decide which top priority must be top of the priorities? Chris was plunged into the headship of the large secondary school at only a couple of hours' notice, and this after only three months in the country. As new missionaries, we were trying to put into practice the ideas and the missionary methods we had learnt in our time at St. Andrews, and learning to live and to share in fellowship with the fifteen or so other missionaries who were concerned with hospital, school, Bible school, and district work in the area.

After a year we were to move to the Secondary School at Upoto, in the Upper River Region. This had been a decision of the Church Council before we ever reached Congo, but it was made difficult because we were leaving Bolobo without anyone to take over. We found it difficult to explain that we were not deserting them, and that we would like to stay. We wanted to stay, but we had to go; it was an unhappy situation.

They were pleased to see us at Upoto—they are always glad to see those who will help in any way. Chris, once more as headmaster, Jennifer, once more as teacher—though saying that she would not after her year at Bolobo! It is amazing what one feels compelled to do when faced with such an overwhelming need. Chris does not want to be headmaster and full-time teacher and builder and station odd-job man, but who else will do it if he does not? He would really like to teach science, the job for which he is qualified,



Built by the scholars at Upoto, the new block of the secondary school is now in use.



The new laboratory at Upoto secondary school completed this year.

but when will we have enough other people to allow him to do just that?

The problem with which we are constantly faced is whether it is better to attempt everything, and so do none of it really well, or to do only that which is reasonably possible and do it properly. Do we open all the classes of our school, and have the boys taught by unqualified and often unsuitable teachers or do we only open classes for which we can get good qualified Christian staff? Education is an open market in Congo, open for the conscientious and the high-salary seeker, open for the Christian and the atheist, open for the politician and for the adventurer. It is a market we ought to flood—flood with qualified Christian teachers, either Christian missionaries or those who wish to come under UNESCO or Government auspices. We have this high responsibility of training the future leaders of Congo, of that there is no doubt. Are we to give them only half of an education? Book learning is, after all, only a part of education and there is so much we can teach them both in word and example, and we must not leave this to other propagandists who will rush in if given the opportunity.

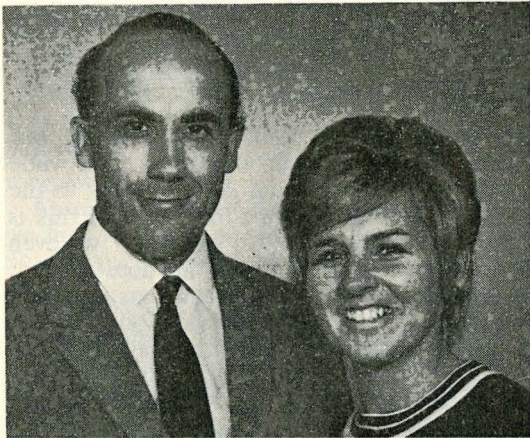
The past two years have brought their joys and their disappointments. As we have said, we have been disappointed that we have not been able to do everything as well as we would have liked. We have been disappointed, too, that we have not had enough qualified staff to teach the boys to the standard necessary. If we do not offer the best facilities and staff, we do not get the best pupils,

and so the circle goes round and round. There have also been joys. We have been doing a lot of building, and this year have seen the completion of an office, a store, and a laboratory. During our time in England we have bought and begged a lot of equipment for the latter, and it will certainly be the best of its kind for many hundreds of miles around. We look forward to using it to the full next year. Two classrooms are nearing completion and then we will start on dormitories and refectory for the boarders, and then water-tanks to supply these.

As we look forward we give thanks to God that we have the promise of two short-term missionary teachers for next year. This will make Chris's job, particularly, much easier. At the time of writing we are still short of at least one teacher to take the sciences in the fifth and sixth years. The school is a science section, and so this is very important if the boys are to do well in their State examinations at the end of the sixth year. This will be comparable to the "A" level in England, and, if they pass, means university entrance. Must we tell our final-year students that we cannot have a class for them this year? We hope not.

SOWERS and HARVEST

Dr. DAVID WICKENDEN, M.B., B.S., M.R.C.S., L.R.C.P., D.Obst., R.C.O.G., D.A., and **Mrs. Jennifer Wickenden** are members of Hyde, Cheshire, Baptist Church, where Dr. Wickenden is a deacon and treasurer. Mrs. Wickenden has taught in Nigeria. They, with their three children, left for Chandraghona, East Pakistan, in November. Dr. Wickenden will work at the hospital to cover part of the period of Dr. Michael Flowers' furlough.



Miss PATRICIA HARDING, S.R.N., S.C.M., M.T.D., left for Pimu, Congo, on 14 October. She was baptized at Moordown, Bournemouth, and is now a member of Northfield, Birmingham. Miss Harding responded to the urgent appeal for nurses and becomes the first short-term nurse offering for service in the Congo.



Rev. PAUL and Mrs. CAROLINE BEASLEY-MURRAY are both Cambridge graduates. They, with their son, are now in Kisangani, Congo, where Mr. Beasley-Murray has joined the staff of the Protestant University for an initial term of two years. Mr. Beasley-Murray is a member of Holmesdale, South Norwood, and his wife is in membership with The Old Meeting, Wrexham.



ALFRED BOMELE now works in New York as a fonctionnaire with the United Nations. His grandmother was at one time Matron of the Girls' Boarding School at Lukolela, Congo, his father was choirmaster and deacon, and his mother also a church member. Mr. Bomele studied at Kinshasa and at Antwerp/Brussels, Belgium, for a number of years. Recently he has written to the Rev. L. G. West, a retired B.M.S. missionary, to say thank-you for all the help he received at the mission when a child, namely, example, teaching and discipline, all of which has helped him to be "where I am today".



The Hong Kong umbrella and the handy bit of cloth.

JUST A LITTLE HUDDLE?

by Winnifred Hadden

who has been working in education in the Congo since 1947

IN just about any little quiet spot in the Congo bush you may come upon us, a little huddle of Congolese Christian women praying for ten minutes, between two o'clock and three on a Sunday afternoon. We are asking God to bless us as we go; we are asking that someone may be won to His Son this afternoon.

Having made sure of the Lord's presence in this simple way, we line up for the walk. In no time at all one of us bursts into song and, to the march of our feet, the choruses are soon shrilling out into the joyful air.

Villages on the way hear us as they sleep, hear us above their dancing drums, hear us through their beloved palavering. Children fly out to see us passing, and swing their arms to the catchy music. We sing in Lingala, the universal river language; we sing in our tribal language; we can sing a few songs in French, too, like "Marchons, marchons, tout joyeux . . ."

The sun is getting very hot. We just put up our Hong Kong umbrella, if we have one (they are all the fashion just now in Congo), or more often we just untie that handy bit of cloth that we use to strap our babies on to our backs, and hold it over our heads, a perfect sunshade. Babies are at home today.

Quite often there is a hazard. A whole stretch of the path is under water, for the Congo has flooded during the past three weeks. But over there is old Petelo, bless him. He is coming for us with his canoe, and soon punts us all, laughing, to the end of the long pool. The canoe cannot

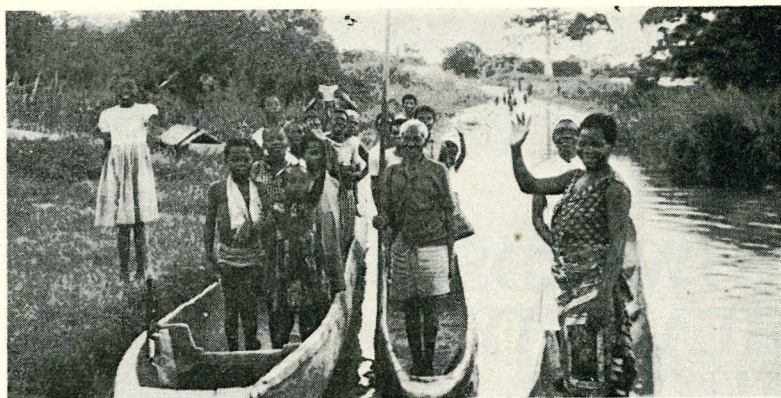


quite reach the dry path, so we slip off our Sunday sandals, hitch up our skirts, and wade the last few yards. Petelo does not charge us the franc fare¹ because he's a Christian, and this is God's work. He would feel shamed if we even offered it . . . this is the way he does it. . . .

Another three miles, deliberately passing other little Houses of God, we reach the one in mind for this Sunday. It is a tiny mud-walled chapel, but as clean as a new pin. They are proud of their new leaf roof, and the raised pulpit platform just finished. There is a little blackboard with letters on it, showing that the day-school exists for younger children who cannot read yet.

The village teacher beats out a welcome on the drum, and at first we cannot get near the chapel for welcoming children. So we group them together outside, we speak to them, and our overseas friend takes a photo. After this attention they are happy to disperse, but they stay around. We ladies are given priority seats on the tree-log pews. We are welcomed by an eager teacher and his wife, by the oldest member, and by the keenest member. News is exchanged. The village drum now beats out its invitation to come and hear the Gospel and, slow and sure, the folks arrive, and the little chapel is packed. The air is hot and close, more so because of the window

Petelo with his canoe.



spaces being blocked by the children's heads, with their bright black eyes taking everything in.

Mama Noele gives out the hymns, and Mama Anna prays. Mama Sophie preaches . . . preaches with a new confidence and warmth. She was chosen as our representative at the last Women's Provincial Conference, and the enthusiasm gained there clings to her still. Now we women get up and sing a choir piece, accompanied by our friend's ukelele. The people enjoy our singing, and we sing again later on. This is the way *we* do it! Our hearers are drinking it all in, and they are being strengthened in the faith, as they see us strong in ours.

As we file out, shaking hands with everyone, we find that it is not so hot. The sun is going down over the river. Another snapshot of the

group of us with the teacher and his wife, and off we go through the pinkish glow of late afternoon, singing again as we march smartly along home.

Home to our outdoor fires and our children and our husbands. The evening meal, and, yes, the whole week to follow is made glad, just because we have gone to that little village in His Name. Next week we will go by canoe . . . across to the leprosy patients, or perhaps we will take the Land-Rover, paying for the petrol with our own funds, and go to a more distant village.

Yes, this is the way *we* do it! What is the way *you* do it?

'He that goes forth bearing precious seed . . . will come back with songs of joy carrying home his sheaves.'



The teacher and his wife pose with the village group.

TOWARDS A HEALTHY FUTURE

by Mary Fagg

B.M.S. nurse at Yakusu since 1951

ANOTHER year passed without a doctor! Repercussions? Undoubtedly! The effectiveness of our work and witness is reduced because we see fewer patients when there is no hope of a doctor. The scope of our usefulness is reduced because we are unable to diagnose accurately or to do major surgery. Our medicine is often hit and miss but on the whole our patients go home at least improved in health, if not cured.

Fewer patients, less money, but our staff which is minimal remains the same. And always like a ghost in the background is the query concerning our relationship with the Government. How long will we be counted as a hospital with the oversight of our large district and the accompanying drug grant, which is, in fact, drugs from the Central Government Store? Should we become only a dispensary we would lose two-thirds of our district, thus reducing even more the opportunities for witnessing to the caring role of the Church.

Whenever we are asked by one of the provincial medical staff, "What news of a doctor?" we are forced to answer, "None", and the rejoinder is, "Why? Where are the doctors who could help us?" Explaining the lack of doctors is not easy; some understand the difficulty of educating children, some understand the difficulties of family ties. But are there no single doctors or older ones whose families are settled who could come? Even a comparatively short term of service would be appreciated. Recently the Minister of Health paid us a brief visit and said that we should have a government doctor visit us once a week. I am afraid I was sceptical, and my scepticism was justified. One doctor

came once! The Minister also promised us mattresses and pillows which have arrived and for which we are grateful. Foam-rubber mattresses covered with red plastic which is ideal and shows off the Wants Box blankets to advantage.

In spite of the lack of doctors the work of healing has, under God, continued and, although the number of in-patients has been less, the Maternity and Child Welfare Service has increased. This service involves travelling and we have been hampered by our unreliable transport. However, we are now basking in the sure hope that a Land-Rover Mobile Dispensary will be coming, and we then expect to arrive everywhere as arranged and to return to base without hindrance. As we remember "dead" vehicles, aching muscles from pushing to no purpose, and muddy walks, we rejoice in the thought of this new Land-Rover. It is being supplied from the Medical Appeal Fund, and we would like to thank those who gave so generously to this appeal. At the same time we would like to say thank you for the gift of money from the same fund to install running water in the hospital, then gone will be the buckets of river-water with which we work when the rain-water gives out. Praise the Lord!

Fewer nurses but more work

During the year we have commenced maternity and child welfare clinics in four centres, bringing the total number up to fifteen. One, among the Bakumus on the other side of the River, is very small. There is a State Treatment Centre there and the nurse holds a baby clinic each week. We see the children when we visit monthly and also hold an ante-natal clinic. The patients who come do not appear to need our help, but we know that there are those who do because of the previously unseen women who arrive in extremis. Incidentally, over half of those who have attended the clinic have come to hospital for confinement and some of them have been in very real need of help.

We are now feeling the lack of nurse training schools. Older nurses are due or even overdue to retire and, when they do so, there is a gap as there have been no new trained nurses in the area since 1964.

Medical aid has been at a very low ebb, and even in Kisangani there are still not enough doctors, and the hospitals at Yabaondo and Yangambi are like ourselves, doctorless. On the other hand the people clamour for more and

Miss Doreen West, who is returning to Yakusu in the New Year, photographed with the new Land-Rover Mobile Dispensary referred to in this article, at the Pilchers' factory, Burgess Hill, Sussex.

(Photo by courtesy of the Mid-Sussex Times)



more medical help, so that, although we cannot train nurses, we are training nursing auxiliaries. They are men and women of varying ages and with a varying amount of general education. One of the men has completed two years of secondary school and one of the women had to abandon her nurse training in 1964, when the rebellion broke out; on the other hand, another is a "war" widow with only four years of primary education in the rather distant past! At the moment we have ten trainees, six men and four women; they are sent and supported for the most part by their local churches and will return to that area to run church dispensaries. They come for approximately six months, and what they lack in general education is partly compensated for by their keenness and hunger to learn. The trained Congolese nurses are taking the situation seriously, and the trainees have a class every afternoon: my name appears on this programme. The women are here, of course, to learn midwifery so, in addition to the afternoon classes which they would not wish to miss, we have a morning class two or three times a week, depending on journeys and the exigencies of the maternity ward. I must say it is a joy to be teaching such ardent disciples, watching their wonder and being thrilled with them as we unravel the mysteries of procreation.

Health education is one of our main projects. With little medical help the obvious thing to do is to promote health. This aspect of medicine has

always been a feature of our work at Yakusu and recently it has been extended by the use of tape recordings and posters. The tapes are used chiefly for ante-natal clinics when groups of mothers (and lookers-on) listen. They appear to listen. The poster library is limited as yet to some on food, intestinal parasites, malaria and flies, but I hope to get some more prepared. Our simple routine of giving the same talk at every clinic for a month has been upset as we now have to fit in with the posters!

We are very happy that the Medical Faculty of the Free University in Kisangani is really opening this year, and we pray that God will in some way use Yakusu to help with the training of doctors and nurses. As yet we cannot see clearly how, but we look forward with hope, praying that we may not only hold the fort but will also keep the foundations firm so that when we are called upon to play a part, we will have something on which to build. In the meantime, perhaps we may have some help from a university doctor.

Friends, pray with us for the future of the work here, that everything which is done may help to establish God's Kingdom on earth and that through it His Name may be glorified.

THE CHURCHES OF NORTH INDIA UNITE

by A. S. Clement

General Home Secretary, B.M.S.

LAST month two new United Churches came into being. In the Cathedral Church, Lahore, on Sunday 1 November, there took place the inauguration of the Church of Pakistan, in which Anglicans, Episcopal Methodists and Scottish Presbyterians joined. At the service of the Unification of the Ministry one representative of each of the uniting churches received the laying-on of hands from seven representatives—two from the historic episcopate and two from the non-episcopal tradition from outside Pakistan, and one from each of the uniting churches. The Archbishop of York and Dr. William Stewart (formerly Principal of Serampore College) were invited to be among the seven.

The Baptists of Pakistan have not been involved in the final stages of the negotiations which have resulted in this United Church. They are all in East Pakistan and together form the largest Christian community in that country. The Baptist Union of Pakistan which is associated with the B.M.S. withdrew from the negotiations when the original plan for one Church of North India and Pakistan had to be dropped in favour of one for two Churches, the Church of Pakistan and the Church of North India. They felt that they should seek closer fellowship with the other Baptists associated with the Australian and New Zealand Baptist Missionary Societies, but so far little progress has been made towards that goal.

On Sunday 29 November, at Nagpur there

was the inauguration of the Church of North India. The uniting churches are the churches of the Brethren in India, the Disciples of Christ, the Church of India, Pakistan and Ceylon (Anglican), the Methodist Churches under the British and Australian Conferences, the United Church of North India (Congregational and Presbyterian), and the Utkal Christian Church Central Council (Baptist Union of Orissa).

Lengthy negotiations

The negotiations in North India began as long ago as 1929. For Baptists the negotiating body was the Council of Baptist Churches in Northern India, with which the B.M.S. is associated. Of the member unions of this Council, the Baptist Church of the Mizo District (Lushai Hills) decided not to participate in the discussions. They were more interested in the possibility of uniting with other churches in North-east India, and are even now involved in negotiations. The churches of the Baptist Union of North India and the Baptist Union of Bengal were divided in their voting on the final scheme, and so in the end all decided to remain outside.

The scheme on which the union is based owes much to the experience of the Church of South India, and has been influenced also by church union schemes considered in Ceylon and West Africa. Those participating have expressed the intention that the Church of North India shall maintain fellowship with all the parts of the Church of Christ with which the uniting churches separately enjoyed fellowship, and to seek ever widening unity with other parts of the Universal Church. They intend also that the Church of North India shall maintain in reverent humility a readiness to correct and reform itself as God's will becomes more clearly known. The spirit in which the negotiations have proceeded is expressed thus: "We desire the healing of the historic separations without the surrender of any essential principle of Faith and Order." The Statement of Intention which prefaces the Scheme ends as follows:

(a) The negotiating Churches humbly and thankfully recognize one another as parts of the One Church of Jesus Christ. God in His mercy has blessed them and used them for His redemptive work in India. Each Church in separation has received gifts from God and

has borne special witness to certain elements of the truth; yet all believe that the perfecting of the whole Body requires the heritage of each, and also of every part of the Universal Church.

(b) They also acknowledge one another's ministries to be real ministries of the Word and Sacraments and recognize the spiritual efficacy of Sacraments and ministrations which God has clearly blessed. Yet they believe that God who wills His Church to be one also wills that its ministry should be one ministry, acknowledged by every part of the Church. So long as the Churches are in separation, there can be no ministry which fully corresponds with the purpose of God; the ministry can only possess the fullness which God intends for it when all the parts of the Body are one.

(c) In the light of these convictions, we do not desire that any one Church shall absorb other Churches, nor that one tradition shall be imposed upon all; but rather that each Church shall bring the true riches of its inheritance into the united Church to which we look forward. We intend that it shall be a Church which, while holding to the fundamental Faith and Order of the Universal Church, shall assure to its members freedom of opinion in all other matters, and also freedom of action in such varieties of practice as are consistent with the life of the Church as one organic body.

Firsts for Baptists

The inauguration of the new Church is of significance for Baptists everywhere. For the first time Baptists have entered a united Church which is episcopally governed. For the first time a Baptist minister has been elected a bishop of such a Church. The prayers of Baptists throughout the world will be with their brethren in Orissa and for the Church of which they will form a part.

Throughout all the negotiations the B.M.S. has made it clear that the churches in India must make up their own minds with careful study and prayer, and arrive at their own decisions. Of course, missionaries of the Society

have participated in the discussions, but as members of the Churches in India and sometimes as their appointed representatives. When the scheme for union was being prepared, and later when it was revised, there was correspondence between the Society and Baptist representatives on the negotiating committee. In 1956 and in 1958 the General Committee addressed letters to the Council of Baptist Churches in Northern India appraising the schemes from its point of view. The B.M.S., however, has declared that it will continue to support as resources are available both those Churches which enter the United Church and those which remain outside.

A natural growth

The situation in which the churches in India find themselves is quite different from that in Britain. There is in India no "established" Church. The historic reasons for the divisions among the Protestant Churches are less direct. Christians together in North India are a very tiny minority seeking to worship and witness in a country dominated by a quite different religion and culture. Undoubtedly the belief that in a united Church they would be more likely to survive and grow has been an important factor in the decisions to enter, especially as the number of missionaries diminishes and it is feared that it might soon become impossible to receive financial help from outside.

A consequence of the principle of comity by which missionary societies did not enter regions where other societies were already at work and co-operated as far as possible in higher education and training is that in a given region most Christians are of one denomination. Thus in the parts of Orissa in which the churches of the Utkal Christian Church Central Council are, most Christians are Baptists, as in the Mizo district. The progress in urbanization has brought Christians of different denominations together in recent years in the growing cities and in the new industrial centres. It is not surprising, for instance, that in the capital, New Delhi, and its suburbs, the Free Churches, which were originally established by Methodists and Baptists together, now include in their membership Christians of several other traditions.

For the Baptists of Orissa their joining the Church of North India will not involve many changes. One of their own trusted leaders,

Rev. J. K. Mohanty, will be their bishop. In the diocese of Cuttack and Sambalpur the great majority of the churches will be Baptist, and Baptists will have a majority in the diocesan council which will be the governing body. The Baptist churches of Orissa have always had a less "independent" form of church government than most Baptists in Britain. It is interesting to recall that Orissa was originally the field of the General Baptist Mission (of the New Connexion). The decision to enter the united Church was not taken by the churches separately but corporately through the Central Council in consultation with the district meetings.

A genuine Indian Church

In Orissa in recent years the work has been shared with the Disciples of Christ (U.S.A.). This denomination is committed to the ecumenical movement and has always had as one of its main objects the bringing about of a greater measure of unity among Christians. There are, however, among able Baptist leaders and missionaries in Orissa those who believe that to enter the Church of North India is the will of God and that the Scheme for Union is the best possible in all the circumstances. For them such union is a step forward which will help the Christians of Orissa to realize themselves as a genuinely Indian Church and at the same time part of the Church Universal. They think that the union will bring strength and enable them to move towards complete financial independence. They have used their influence to encourage their fellow Baptists to assent to the scheme.

The B.M.S. has a part to play

In the Baptist Union of North India and the Baptist Union of Bengal the churches were divided on the question. This summer the two unions voted against entering the united Church, but gave freedom to the churches in favour of union to do so. It appears that none of the churches will be taking this step. Of course, it raises problems for Baptists. It implies a recognition of both infant baptism and believers' baptism as alternative forms of baptism. In that baptism is once and unrepeatable it would appear that the baptism as a believer of one bap-

tized in infancy is ruled out. The historic creeds are commended for the use in worship as "a joyful affirmation of the faith which binds together the worshippers". The Church will be governed by bishops, who will be both constitutional and historic. Though the powers of the bishop will be limited by the synod, he is given authority which Baptists do not give to any one of their appointed officers. He alone has the right to ordain and to authorize ministers. Obviously, in a Church so organized the local church has not the freedom to which Baptist churches are accustomed.

In the Church of North India there will be sixteen dioceses. All the bishops will be Indian, eight of them Anglican, five from the United Church of North India (Congregational and Presbyterian), and one each from the Baptists, Brethren, Disciples of Christ, and Methodists. The Free Churches of New Delhi and Green Park will be in the diocese of Delhi with Rajasthan, of which the bishop will be Rev. Eric S. Nasir, well known to Delhi Baptists as the former principal of the Delhi United Christian School.

At the Service of Inauguration, the Society was represented by Rev. E. G. T. Madge, General Overseas Secretary. Your prayers are asked for the new Church of North India, for Rev. J. K. Mohanty, Bishop of Cuttack and Sambalpur, and the ministers and members of the Orissa churches.

Please remember also the Baptists of North India, Bengal, and the Mizo District who remain outside, because the body which links them together, the Council of Baptist Churches of Northern India, will be weakened by the loss of the brethren from Orissa.

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Background to Prayer

SINCE 1961 four-fifths of the population of the Kikongo-speaking north of Angola has moved into Congo, including a similar proportion of the Church community.

From the beginning the policy was to encourage these Angolan Christians in exile to join with the existing churches and church organizations in Lower Congo. The policy has worked well and today there are Angolan pastors, evangelists, and numerous catechists and deacons working for and in harmony with the Congolese churches.

In June this year Joao Matwawana, a young man from the São Salvador church, was ordained a pastor and chaplain of the church and hospital at IME, Kimpese.

From Kimpese, teams of nurses go out to the villages of the area giving medical assistance and instruction in public health.

Villagers also benefit from teaching received at CEDECO, the Development Centre, and the example given in the improvement of crops and livestock. At CEDECO, the work for which Ian Pitkethly has been responsible has been under the supervision of a Congolese, Mboula Jean Baptiste, during Mr. Pitkethly's furlough. This is an encouraging indication of the way in which Congolese are reaching positions of direction and authority.

Acknowledgments

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 30 September, 1970)

General: ?Anon., £10; Anon., £5; O.E.Y., £2; E.W.T., £20; P.S.M., £3; R.M.S., £5; Anon., £30; Anon., F.S., £2 10s.; J.R.F., £12 12s.; Anon., £1; Lois, £5; Anon., M.W., £1; Anon., G., £50.

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Miss Gertrude M. Prowse	20	0	0
Mr. T. B. Reynolds	2	0	6
Kate Shaw	100	0	0
Mr. J. C. Young	500	0	0

Missionary Record

Arrivals

- 17 September. Mr. and Mrs. J. Whiteley and family from Kinshasa, Congo Republic.
- 3 October. Rev. A. B. and Mrs. Johnson and two children from Yakusu, Congo Republic.
- 11 October. Miss Jean Harrigan from Ngombe Lutete, Congo Republic.

Departures

- 7 September. Mr. and Mrs. Andrew Ogle, and Mr. and Mrs. K. Webb and family, for study in Brussels.
- 8 September. Miss Mary White for Bogra, and Rev. J. K. Skirrow for Rangpur, East Pakistan.
- 10 September. Miss M. Hopkins and Miss S. James for study in Brussels.
- 12 September. Mrs. F. Wells and daughter for Bhubaneswar, India.
- 17 September. Miss B. Gill for Kimpese, Congo Republic.
- 19 September. Rev. R. M. and Mrs. Deller and two children for Curitiba, Brazil.
- 25 September. Miss P. Gilbert for Ngombe Lutete, Congo Republic.

- 28 September. Mr. G. I. Pitkethly for Kimpese, Congo Republic.
- 5 October. Miss M. Robinson for Kathmandu, Nepal.
- 6 October. Dr. and Mrs. J. F. Carrington for Kisangani, Congo Republic.
- 7 October. Miss Anne Glover for Dacca, E. Pakistan.
- 8 October. Rev. P. and Mrs. Brewer and two children for Rio Claro, Trinidad.
- 9 October. Miss Ann Bothamley for Vellore, India; Mrs. A. B. Johnson and two children for New York.

Birth

- 8 April. In Brazil, to Rev. F. S. and Mrs. Vaughan, a son, Mark.
- 18 August. In Brazil, to Rev. E. D. and Mrs. Martin, a daughter, Deborah Mary (by adoption).

Death

- 23 September. Miss Mair Ann Davies, aged 73, B.M.S. India and Pakistan Missions, 1927-1958.
- 10 October. Miss L. E. Head, aged 76, B.M.S. Congo 1921-1950.

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